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CANADA'S WEEKLY NEWSMAGAZINE APRIL 12, 1993 VOL. 166 NO. 15

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COVER

GOD IS ALIVE

A major new poll contradicts the conventional wisdom that Canadians have turned their backs on religion. The Religion Poll, based on a national survey by the Angus Reid Group, portrays a nation deeply committed to the overwhelmingly predominant faith, Christianity. While churches are poorly attended, Canadians have maintained a private, heartfelt belief.

BUSINESS

ELECTRONIC WAR

Frantic development and hyper-aggressive marketing are the hallmarks of a computer industry in a chronic state of upheaval. A case in point was last week's launch of a new product by Microsoft Corp's William (Bill) Gates, who used the occasion to look ahead to yet another acceleration.



SPORTS

FAIRWAY OF DREAMS

Vancouver's Richard Zokol will fulfil a childhood dream when play begins at the Masters golf tournament in Augusta, Ga. Zokol is Canada's lone entrant in the famed event, which, for centuries of golf lore, provides their only annual chance to see inside one of America's most private retreats.





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Measure of success

Nothing pleases me more than to see either women succeed through merit and all other legitimate attributes. What does amuse me, however, is the facile, witty attitude displayed by women in your March 29 cover about the film industry ("A league of their own"). In the end, the only measure of importance is success at the box office. Compete and succeed to achieve recognition and parity of outcome. If the product is good, it will sell. If not it won't. No amount of coercive against so-called male dominance will ever change that.

Lynette Mahony,
Ajax, Ont.



Susan Sarandon: box-office success

I find it strange that you could produce pages on women without talking the language that you surround them with. Sherry Lansing is not a "chickness" of Paramount Motion Pictures nor is Sara Risher a "chick" of New Line Productions. It is worth it for the quotas of the various female Hollywood players themselves, the article would not ring in support of the cause. We use a woman's language that defines the world by male standards. It serves the interests of men and rarely acknowledges the issues or needs of male experience.

Josh P. Rockoff,
Guelph, Ont.

Successful trade

In your March 22 issue ("Articles of faith"), Dover, I was pleased to read that Conservatives maintain their ethnocentric support for the Free Trade Agreement (FTA). While FTA detractors repeatedly hide behind their own inability or unwillingness to compete in a global market as a sign of the FTA's failure, my wife and I are building successful careers in the United States. For us, the FTA provided both refuge from the recession and access to career opportunities that were closed to us in Canada. Recall that the FTA provides for the free movement of labor as well as goods and services. Our greatest fear as Free Canadians, lacking the will to compete and grow beyond their borders, will allow the RCE to undo what good sense has wrought.

Gregory Glayowaty,
Rochester, Minn.

It has always amazed me that very few people quarrel with the idea that socialism should be imposed on South Africa for the oppression of black people, and yet attempt to help women in societies such as Islamic ones, where the women are so oppressed as black people in South Africa, are not with cries of cultural imperialism. We should be thankful that it is being widespread, in some small way, that the oppression and discrimination of women is not ac-

ceptable. It is unfortunate that Amal does not seem capable of defending a hypothesis without sidetracking into the realm of counter-intuitive horror stories of events grating on meaning the country.

Melery Baynes,
Kennesaw, Ill.

Appalling bigotry

After Fatheringham's March 26 column ("In California, the pig is up"), shown very questionable judgment when he speaks of "the influx of wetbacks from Mexico." The word "wetback" is no great a slur on Mexicans as the word "nigger" is to people of color. Fatheringham's latest bigotry is appalling.

Richard Rogers,
Toronto

Just too close

I was most impressed with the discussion of Jane Jacobs' recent book ("The layout of society"). Books, March 11. One of its major points is that government and business must be separate, or both will become corrupt. Proof was provided by an article that appeared two weeks later—"The power brokers," *Canada*, March 16. The close relationship described between politicians and lobbyists is sickening. I am just repulsed by the thought that we have allowed things to get so out of hand that policies can be influenced by such people. Why not write about people who have lost jobs, homes and self-respect? News about the other extreme has become too much.

James Richards,
Greenberg, Ill.

Mistaken identity

The Feb. 6 issue of *Maclean's* contained an article entitled "Cult of Honor" (Cover) about Rich Theriault, who is now imprisoned for second degree murder in Millhaven's maximum security penitentiary. The article noted that three of Theriault's former club disciples "live in adjacent rental cottages less than a kilometre from Millhaven's gates." I am and operate the Millhaven Inn, which also rents cottages, and which is located just over a kilometre away from Millhaven. Unfortunately, this article has generated negative publicity for the inn. Let me make this clear—these people are not renting cottages at the Millhaven Inn.

Archie Paulsen,
Millhaven Inn,
Bath, Ont.

Letters may be considered. Please include return address and daytime telephone. Write letters to the Editor, *Maclean's*, 1000 University Avenue, Suite 1000, Toronto, Ont. M5G 1S2. Tel: (416) 924-2200. Fax: (416) 924-2201.

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OPENING NOTES

A timely rivalry, a track on Oscar tedium and a tale of two tigers

TIME AND OLD WOUNDS

Consider the tale of Bobby Co's watch: It began in 1981 when Co's then manager of major-league baseball's Toronto Blue Jays, in given a silver citation by the Vancouver Canadians minor league club before an exhibition game between the Jays and the Milwaukee Brewers at Vancouver's B.C. Place Stadium. After the game, he lost the personally engraved timepiece in a betty bet with Paul Denton, the Jays' president. Co eventually asked for the watch back, but Denton refused, saying that he would return it only when the Jays won the World Series. Eight years later, they did just that by beating the Atlanta Braves—then managed by Bobby Cox. Denton told Maclean's recently that after the Jays' Series-winning victory in Game 6 last October, he took the watch off his wrist and offered it to Cox. There it was: Co's turn to refuse. "I told him that we hadn't won the Series," the Braves manager recalled before a recent spring training game at West Palm Beach. "They had. And would he devalue the watch back if the Braves won that year?" "Damn right," he replied.



Becomes a sporting affair

program both how much TV their children can watch and when. Kids have their own cards to turn on the TV. Siemsen approached the North Carolina Public Television Foundation with the machine last fall, and this month the foundation, which is selling TimeStar for \$129.995 (U.S.), will send out its first drive. Marketing director Alexia Jones says that although children may not like it, TimeStar has long-term benefits for them: "They're more selective about what they watch," she explains. "It helps them learn to budget." Meanwhile, she is kicking away an another aspect of young people's lives: Stewart's latest is working on a similar device for the telephone.



Beat the clock

WHEN Stewart resorted to desperate measures. To keep his teenage children from watching too much television, he would often lock his three TV sets in the garage before he left for work. But in 1988 the garage, N.C., electronics salesman and two of his friends came up with a more convenient way to control viewing habits. Their invention: a small black box called TimeStar that can be hooked up to any television set. With it and a special plastic card, similar to a credit card, parents can

A Thousand Thanks

In accepting his Oscar for lifetime achievement at the Academy Awards, *Not* director Federico Fellini remarked: "In these circumstances, it's easy to be generous and dumb enough." He said that. The winner in the Best Picture Thriller *White Amphet* on Oscar (and helping to add a record 30 minutes to the three-hour ceremony) category.



1. Greg Kinnear, Michele Berke, Madison Muehl (Best Musical/Drama): 32 people thanks it
2. Ken Robinson, Doug Ching, Doug Kern, Tom Woodard (Best Visual Effects/Death Demon Alert): 33
3. Allen Menken (Best Original Score/Aladdin): 37
4. Clint Eastwood (Best Director and Picture/Unforgotten): 26 in two categories
5. Tim C. McCarthy, David Saxe (Best Screenplay/Death): 25

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BEST-SELLER LIST

- FICTION**
- 1 *The Client*, John Grisham (1)
 - 2 *Headhunter*, Timothy Taylor (1)
 - 3 *The English Patient*, Michael Ondaatje (1)
 - 4 *Griffin & Sabine*, Neil Strickland (2)
 - 5 *Paradise on the Foundation*, John Grisham (1)
 - 6 *The Bridge of Madison County*, Robert Bly (2)
 - 7 *The Tell-Tale of Shoppers*, David Shields (1)
 - 8 *To Green Angel Tower*, Ted Williams (1)
 - 9 *Selkirk's Revenge*, L. R. Wright (1)
 - 10 *Prison Possibilities*, L. R. Wright (1)

NONFICTION

- 1 *Healing and the Mind*, David Myers (1)
- 2 *Paradise Shift*, Don Tabor and Art Cotto (1)
- 3 *The Great Backlash*, James Dale Davidson and Lord William Blyth (1)
- 4 *Harbinger*, Nicholas, David Williams (1)
- 5 *We now live with the Whales*, Claude Pakula (1)
- 6 *A World Waiting to Be Born*, M. Scott (1)
- 7 *Myself of Survival*, John Blyth (1)
- 8 *Preparing for the Twenty-first Century*, Paul Newman (1)
- 9 *Shilling House*, Paula Blyth (1)
- 10 *Towers of Debt*, Peter Foster (1)

Compiled and
Covered by Brian Eckman

WORD FOR WORD

The Woody Papers, Part 2

While Woody Allen was about, the courtroom battle between the film-maker and ex-wife, Mia Farrow over custody of their three children continued last week—and became more confusing. Excerpt:

- Q: "As to your two prior lawsuits, Mr. [Frank] Sinatra or Mr. [André] Brown, who were you relating to?"
- A: "Allen's attorney, Edith Abramowitz, after Farrow confirmed that one of her ex-husbands had played a role in Allen's life."
- Q: "His judgment was impaired in dealing with his family?"
- A: "Psychologist Susan Coates said that Allen did not realize the destructive impact of his affair with Farrow's daughter, Joan-Elle Farrow. Farrow called to say that this was a definite case of sex abuse—[Joan-Elle] was only 17, she was married."
- Q: "Did Allen, when asked about Farrow and about Allen's affair?"
- A: "The showing concerns about child sexual abuse, of which this is not a case."
- Q: "Allen and Coates' lawyer Gloria Steinem."
- A: "One might as well say that Johnny Depp's lack of personal skills, or that Robinson's could have used some sensory training."
- Q: "Washington Post columnist Charles Krauthammer, commenting on a TV news story about Allen's lack of parenting skills."



Farrow, motherhood issues

A CORPORATE CATFIGHT

AFTER a 25-year absence, the Russo brothers' return to television on television commercials to promote Imperial Oil Ltd.'s products. But at the home of Tony the Tiger—the topical for Imperial's commercials—Kelllogg Co. executives clearly thought that the return of Imperial's 1960 mascot was less than a pre-emptive, as Tony might say. A month later, Kelllogg complained to Imperial.



"We're concerned about possible confusion between the Tiger logo and Tony the Tiger," says Neil

Nyberg, director of public affairs for Kelllogg. Since then, trademark lawyers for the two companies have been attempting to address those concerns with a minimum of public controversy. Large Kelllogg executives are discharging managers for oil products, and that it would be hard for anyone to mistake his company's distinctive-looking tiger for Tony the Tiger. "They have a blue nose, wears a red scarf and says 'Tony' on it and he has head look of a guy if you see it from the side," Meow.

PASSAGES

APPOINTED: As dean of York University's highly respected Osgoode Hall Law School, Prof. Murray P. Weitzman, 45, an expert in constitutional law. The five-year appointment by the university's board of governors, which takes effect in July, began in 1987.

The board that the board was publicly elected by the board of governors, which takes effect in July, began in 1987. The board was publicly elected by the board of governors, which takes effect in July, began in 1987. The board was publicly elected by the board of governors, which takes effect in July, began in 1987.



DEED: After Brandon Lee, 35, son of martial-arts superstar Bruce Lee, of a gunshot wound suffered during filming on a movie set in Wilmington, N.C. Another actor fired what was supposed to be a blank cartridge at Lee in a scene from the movie. Lee died during an autopsy, examinations found an entry wound in Lee's stomach and a 44-caliber bullet in his spine. Bruce Lee died mysteriously at age 32. Lee was officially listed as a swelling of the brain as a result to a headshot to the chest.

DEED: Lord Zuckerman, 85, son of Britain's senior "billionaire," or "senior," during the Second World War of a heart attack, at his London home. He was an officer in the cabinet of Prime Minister Winston Churchill on such matters as anti-aircraft strategy and the effects of bomb blasts.

DEED: Surgeon General Michael P. Smith, 85, known for such standards as the Surgeon General's Office, of complications after a stroke, at a New York City hospital. General Kelllogg's 1957 movie for Standard and Parry's worth two years later confirmed to become one of the most performed and successful of the company.

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AN AMERICAN VIEW



Whatever happened to reasoned debate?

BY FRED BRUNING

Determined to establish his pro-life pedigree, Michael Griffin squared the circle on a 38-calibre revolver last month and, in the name of mercy, mortally wounded Dr. David Gunn outside a Florida abortion clinic. "Don't kill any more babies," police say Griffin shouted. So much for reasoned debate.

It didn't take long for the troops to rally. The most ardent and outrageous elements of the anti-abortion lobby said that it was unfortunate that poor, misguided David Gunn met such a terrible fate but the doctor was in the business of excising innocent children, and, well, what do you expect?

Barclay Terry, founder of the militant pro-life organization Operation Rescue—what courage and clan the name implies—said that while killing Gunn was wrong, "We could also give to the thousands of children that he has murdered." Terry was promptly outed by Dan Treisman, director of another major anti-abortion group, Invasive America. In an essay written for *Newsday*, Treisman accused a portion for Gunn's soul and expressed sympathy for relatives of the slain man. Thus, the leader turns to his real purpose—the second assassination of David Gunn.

Treisman's words several months about him, the wisdom of these lies represents and the level of discourse on a subject that per me like a virus in the national bloodstream it's worth a lister.

"Sparry put," writes Treisman, "David Gunn was a victim, but not as innocent victim. He was a man murdered in a clinic with his mother born in Nazi Germany and the Soviet Union. It would have been far better for Gunn, for his victims and for our country if he had been properly tried in a court of law, convicted of murder and crimes against humanity and faced punishment by the state. Under these circumstances, David Gunn, child of God, would have had his last

The most outrageous people said that it was unfortunate that the doctor met such a fate, but he was excising innocent children

chance to find grace with his maker. Now, we can only pray that he found grace in his last few moments, to come to that peace."

Most worrisome to Treisman than Gunn's eternal salvation, however, are the effects of the shooting on anti-abortion efforts. "There is little doubt," he writes, "that this isolated incident will be used against the movement by the abortion proffers, the radical pro-abortion media and other exponents of death." He wants that of government passes legislation limiting pro-life demonstrators. "There is no doubt will be an even more significant increase in the level of violence."

Seldom do persons so capably show the pathological aspects of their nature, but Treisman surely seems therein in due regard. Clearly, he does not grasp how belabored his reasoning will strike those not yet designated criminally insane—how absurd his claim that the episode was "isolated" have hollow his reference to the dead man as a "child of God," how outbursts his accusation of "repetitive" violence. Still, the ardent ramblings of a single, superstitious madman are not, themselves, important. But how will the statements of Terry and Treisman and the cadre of other madmen

are believed be understood in the trenches? It's what extent do their fervent messages hold a match to the marbled instincts of the outside? Already, the atmosphere is contaminated by the hyperbole of the crusade—by images of concentration camp brutality, "baby killer" epithets and hoisted photos of fetuses. With the shooting of Gunn, the anti has been signed. As an official near abortion is slipping off the negotiating table. Soon, even the most tentative conversations will be impossible. The only sound will be that of raised voices, persistent and obdurate, and, on occasion, the scolding creak of a pistol.

It must be said, and said unequivocally, that there are many brave, emotionally intact and genuinely compassionate individuals who oppose abortion. Lucrative acts like the shooting of Gunn and the bombarding of clinics horrify them. They would not board a doctor outside his home, nor make a threatening phone call, nor intimidate a woman seeking medical services.

Many who cannot accept abortion as a means of birth control acknowledge that some procedures must be allowed—most notably, those ending pregnancies that are the result of sexual abuse. And they are painfully aware that the strict commander who have taken over the pro-life movement will in the end, empower its cowardly. "You don't win a war through force or coercion or intimidation," said an anti-abortion spokesman quoted by *The New York Times*. "You win through reason."

But reason after soldiers at war hands these days, and no wonder. For 12 years, Americans had a national administration that shared reality for its own purposes—that isolated Nicaragua was a threat to hemispheric peace, and contained supple economies would send the poor home destitute, that (included a vast, unexploitable) could be dipped over the heavens to preserve us from attack.

We realized a president who may out have been adequately prepared to run a bay scout ship, let alone a country, and then he destroyed his backlist. George Bush was a smart fellow with facilities in waking order, but too eager to succeed. He used an agent one as a "child of God," which, therein, conservatives, pray, straighten. Sporting precious votes for the pro-life cause, he became a bit man on the abortion question. Bush said what his or over demanded. Many FPPs were generated, not much light.

Thus he is a cooling trend. We need to learn respect for one another again, to avoid going for the throat. We have to choose our words carefully and not expect all issues to be decided by our words. As Americans we have to be forever alert on whether a woman should abort a pregnancy, but surely the law must not interfere. Abortion is a moral riddle for which there is no ready solution. Politicians spend the money, nor have any national spokesman, nor sophisticated tools with loaded guns. Thus in a war without a picture. What can we do, but keep our voices down and wish each other luck?

Fred Bruning is a writer with *Newsday* in New York.

REBUKING THE NDP

The provincial riding of St. George's, David in downtown Toronto is easily one of the most diverse in the country. To the north are the stately mansions of Rosedale, one of the wealthiest neighbourhoods in all of Canada. To the south the public houses of Rogers Park, east of the poorest. To the east stand the densely populated apartment towers of St. Jamesville, home to a large Asian community, and nearby Cabagdenes, a distinctive blend of handcrafted restored Victorian homes and decrepit boarding houses. But at the riding's heart lies the vibrant Church-Wellesley district—affectionately known as "the ghetto" to its large lesbian and gay population. And last week as members of that neighborhood weighed their choices in a provincial by-election, the mood was unusually tense—especially towards the New Democratic government of Premier Bob Rae. "Most people are pretty fed up with the NDP because they promised us a lot and have been very slow to deliver," said David Milgaard, 34, as he sipped coffee in the Spread Cup, a popular local hangout. Added Milgaard, who blamed the Rae government for slowing the pace of people who, like him, self-identify as LGBT: "There is simply no good reason for it."

By-elections often serve as public report cards on a sitting government's performance. For Rae's lapdog New Democrats, who largely—and badly—lost two of three in Toronto last week, the guides were particularly dismal. In suburban Don Mills, popular Miss York mayor David Jackson was a previously NDP-held seat for the Conservatives. The NDP finished a poor third. And in St. George's, David, lawyer

BOB RAE GETS A FAILING GRADE IN A MINI-TEST TAKEN IN TWO TORONTO RIDINGS

Tim Murphy held onto former Ontario attorney general Ian Scott's vacant seat for the Liberals, capturing 51 per cent of the vote compared with 34 per cent last for the Tories and a disappointing 10 per cent for the NDP. Rae, whose party still holds 73 seats in the 130-seat legislature, compared with 36 for the Liberals and 21 for the Tories, reacted to his mid-term defeat philosophically. "I accept the message that Ontarians in very uncertain times for our economy are clearly hoping for more from their government," he said. But while economic issues were clearly important to St. George's, David voters, members of the riding's gay community, which by most estimates makes up about 20 per cent of the population, had other reasons to be wary.

In 1990, the Church-Wellesley neighbourhood overwhelmingly supported NDP candidate Caroleen Wright, who lost the riding to Scott by only 60 votes but in its 25 years in power, the Rae government has not delivered promised legislation to end all discrimination on the basis of sexual orientation.

That failure has underwritten its support among the gay community. And like Milgaard—who lives on only \$800 per month social assistance, but recently had to pay \$222 for a one-week supply of a new anti-psychotic drug that is not covered by government programs—other gays are outraged that the New Democrats have not implemented a catastrophic illness drug funding policy.

The unmet political demands of the gay community may also prove to be a factor in other jobs and contests in Canada in the federal riding of Vancouver Centre, where an estimated 30 per cent of voters are also gay, as activists are mounting a campaign against their incumbent MP, Defence Minister Iain Campbell. During her two-year tenure as justice minister, Campbell disappointed the gay community by failing to amend the Canadian Human Rights Act to recognize homosexual marriages. Up until the time she became the first minister in the Tory leader's gay campaign, Campbell had a weak hold on her riding—in the 1998 federal election, she was by a mere 380 votes over the NDP candidate. And in the next election, the gay vote could well be a major headache for Campbell. Nosed out of office by British Columbia politician scientist David Eby, Campbell had a weak hold on her riding—in the 1998 federal election, she was by a mere 380 votes over the NDP candidate. And in the next election, the gay vote could well be a major headache for Campbell.

In St. George's, David, the anger against the Rae government led to a historic vote. The local NDP riding association, under pressure from members of the party's vocal Lesbian, Gay and Bisexual Committee—themselves working at the government for ignoring their issues—refused to nominate a candidate for the April 7 by-election. Instead,

the provincial party brass parachuted in George Lanooy, a 31-year-old former public account who is openly gay. To ensure the party banner Premier gay New Democrats refused to support Lanooy, signing voters instead to boycott the election in protest against the government.

The controversy left many gays, who might otherwise have supported Lanooy and the NDP, facing the difficult choice of either staying home or supporting Tory candidate

returning to protesting last but not least. "All the traditional candidates [not listed] to the NDP as [their] salvation are increasingly homophobic and don't know what to do."

For his part, Kyle Rae, Toronto's openly gay city councillor and himself a New Democrat, says that he would support a leadership review over the issue of the NDP government's failure to address gay concerns. "The premier has only himself to blame," he said. "I think gays and lesbians



Downtown Toronto's Church-Wellesley area: the voters were hoping for more

like Nancy Jackson, a well-known Rosedale philanthropist, or voting for the Liberals' Murphy. During the race, Jackson, 51, an outspoken and personally popular feminist who is the younger sister of Ontario's lieutenant-governor, had Jackson, made no secret of her sexual orientation, proclaiming that she would be "a tough dyke for tough times." Murphy she and Murphy, 34, who is married with a newborn daughter, vigorously courted gay voters. But although gays expressed respect for Jackson, many said that they were uneasy with her party's record on homosexual rights issues.

The NDP family feud, on the other hand, clearly left members of other parties delighted. "The people who have been local activists for the NDP are having to come to grips with the realities of power," said Scott, who held the riding the seven years until he

was diagnosed with the provincial government. There is a sense that there is homophobia in the premier's office. The Liberal Murphy, meanwhile, quickly attempted to heal the wounds. He said that his first act at Queen's Park will be to introduce a private member's bill to end all discrimination against gays. "I think that the bottom line is that if governments don't act on these issues the courts will force them to," he said, adding that an MP's sexual orientation is irrelevant. That was a point with which Milgaard seemed to agree. "I don't really care if a person is proven and spotted and comes from Mum's," he said, taking a bit out of his mother. "I will vote for a woman or a man, straight or gay—depending on whether I think they can be effective."

SCOTT STEELE with PAUL QUINN in Toronto

Canada Notes

MILGAARD SUES

David Milgaard, who spent 22 years in prison for a murder he says he did not commit, launched a lawsuit against two former Saskatchewan prosecutors, three Saskatoon police officers and the city of Saskatoon. Last April, the Supreme Court of Canada overturned Milgaard's 1970 conviction for the murder of Saskatoon nursing assistant Gail Miller, but the Saskatchewan government decided no such time had passed to proceed with a retrial. Milgaard claims that authorities obstructed his case by ignoring crucial evidence.

HEWER SPT CATCHES

The federal government will cut the number of jobs in the Canadian Security Intelligence Service to 5,145 from 5,395—a reduction of about 11 per cent. Solicitor General Douglas Lewis said that the country needs fewer intelligence officers as a result of the end of the Cold War and noted that Canada's allies have less "to gain a re-examination of priorities."

IN RAIL PASSES

Bill C-113, the federal government's controversial reform of Canada's unemployment insurance system, became law. Among other things, C-113 means that if a person in Canada who gets their job without just cause.

ALLOWING ENGLISH

The Quebec government's advisory council on language recommended that the province allow the use of languages other than French in some educational settings. The council said that the province should widen its language legislation to permit small independently owned businesses to post bilingual signs as long as French remains predominant.

STEPPING DOWN

House of Commons Speaker John Fraser announced that he will retire from federal politics once a general election is called later this year. Fraser, who has represented Vancouver South for 31 years, was elected speaker in October, 1986—the first time that the position was not filled by appointment.

BLAKEYET REMAINS

Former Saskatchewan premier Allan Rock's resignation from the Royal Commission on Aboriginal People, saying that he is unhappy that the seven-member commission, established in 2001, has yet to make any recommendations.

PC
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THE TORY RACE

The five candidates to replace Prime Minister Brian Mulroney agreed to hold five debates before the Conservative party's June 5 to 13 leadership convention. Two of the debates will take place before delegates selection begins on April 22. Mulroney, who Ontario MPs elected last year for right-wing candidate James Edwards, an Edmonton—and Environment Minister John Campbell plotted up the backing of a backslider from British Columbia, the home province of last runner Kim Campbell.

QUOTE OF THE WEEK

"I have a tacky old housecoat on, not an evening gown"

—Defence Minister Kim Campbell, answering a reporter's question about what she was wearing in the controversial photograph of her with bare shoulders



Campbell on election night: the first elected woman premier supports the project

Letter from Prince Edward Island

The battle of the bridge

On a clear day in early spring, the view from Gerard Seston's house is breathtaking: seas by the mooring standards of Prince Edward Island. His tiny white bungalow sits on a bluff at the edge of the tide town of Borden, overlooking the Northumberland Strait. Through his Macpherson's windows, he can look across the Strait's dark waters, alive with huge drilling piles of steel for, to the line of low hills that mark Cape Tormentoso on the New Brunswick shore, eight miles away. And, directly below, he can follow the arrival and departure of the bag-thatched white ferries that negotiate the strait's tricky currents and treacherous rocks in the 40-minute run from the New Brunswick coastline. "I love the whole scene, but it's the ships I like watching the most," he says, standing in the window of his living room. "They're a wonderful sight."

Short, dark and shaggy-haired, the 49-year-old Seston makes no attempt to disguise his deep attachment to the ferry system that has linked Prince Edward Island to the rest of Canada since shortly after Confederation. The rest of his neighbors in the town (population 500) where he was born, and where he has lived his entire life, he bitterly opposes Ottawa's \$840-million scheme to replace the ferries with a two-lane concrete-and-steel bridge across the strait. For nearly a decade, as chairman of the local union of ferry workers, he has played a leading role in the struggle to defeat the project. "It has been an eight-year-long nightmare," Seston says.

There have been some high points, the last month's Federal Court of Canada ruling that put the project on hold. The court said that Ottawa must conduct a full environmental review of the project. The federal government now says that it will appeal that ruling. Meanwhile, for Islanders opposed to the bridge, there have been many more setbacks—the latest being last week's provincial election. Only the NDP opposed the project—well, as always on the island it did

Island agrees with Campbell's position. The bridge's construction phase alone, scheduled to extend over five years, is expected to create hundreds of new jobs if the project's prime contractor, Sherrill Crossing Inc. of Calgary, receives the green light to begin building the massive span.

Once the project is completed, local businesses anticipate added benefits. Jon Larkin, a Charlottetown tourist operator and chairman of the pro-bridge lobby, Islanders for a Better Tomorrow, claims that tourist waste will jump by 25 per cent as the first year the bridge is open—and will climb by between five per cent and seven per cent in each succeeding year. As well, he adds, "Once we get an efficient transportation system in place, our local entrepreneurs can finally be able to prosper simply because they'll have the ability to quickly move their products. That is going to create more jobs."

But jobs are also a major concern for the bridge's opponents. Completion of the span would eliminate about 650 jobs at Marine Atlantic Inc., the Crown corporation that operates the four ferries that last year carried 1.7 million passengers across the Northumberland Strait. Almost all of those positions are located in Borden, which is why so many of the town's residents oppose the bridge. "We're a one-industry town," says Mayor George Ramsay, 55, who has himself worked for 34 years at Marine Atlantic.

Seston is another veteran of the ferry system. He joined the service in 1959, and now serves as chief stowkeeper on board the *Albacore*, the first 18,000-ton flagship. His grandfather worked on the ferries, as did his father. Three of his four children are currently employed by the system. "Those ships are lovely," he cautions in his language. "They've been part of my life for as long and I swear, the day they stop running is the day I pick up and leave."

HARRY CAMPBELL is Seston's

not with a single seat. Instead, under new leader Catherine Callbeck, 53, who became Canada's first elected woman premier, the Liberals returned to power with a narrow mandate, winning 31 of the legislature's 32 seats. The sole Conservative elected was party leader Patricia McLean—and both McLean and Callbeck endorsed the bridge during the campaign.

The province's newly elected premier is, in fact, not in the area where the ferries—and the bridge if it is built—touch the Prince Edward Island shore. She was born and still lives only eight miles down the road from Borden in the town of Central Borden, where for years she managed her family's flourishing supermarket and hardware business. A tall impeccably groomed woman who has never married, the former provincial cabinet minister and former MP supports the bridge because she claims it is needed to boost trade and tourism as well as pump money into the island's ailing economy. With the province's unemployment rate approaching 17 per cent, most business groups and virtually every chamber of commerce on the

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Shooting the spotlight with Vancouver schoolchildren: a \$2.2-billion pact to inaugurate a Russia-U.S. partnership

WORLD

POLITICS AND AID

Both times came to the rain-soaked summit by the sea repeating the political mantras that have been the cornerstones of their success in power: Russia President Boris Yeltsin slipped away from the latest political brawl in Moscow, waved off an umbrella after landing in a Vancouver downpour and immediately warned the world that his country's Communists were seeking "to take revenge, to take us back to the past." U.S. President Bill Clinton quickly moved upon arrival to assure a two-day home audience that one aid to Russia would be given, not an act of charity, but as an investment in America's own future. With that and to domestic pressures, the two leaders disappeared into the University of British Columbia president's residence to begin a two-day series of meetings on

CLINTON AND YELTSIN MEET IN VANCOUVER—WITH THEIR EYES FIXED FIRMLY ON THE HOME FRONT

as a high as American aid package worth about \$12 billion, part of a widening Western relief effort designed to save Russia's free market economy. Two hours later, as the sun cracked through

Vancouver's concrete-colored skies, Clinton and Yeltsin inaugurated their partnership by plunging spontaneously into the cheering crowds on steps, and offering a choreographed handshake to the watching world. The meeting by English Bay was the first time that economic rather than military security dominated the agenda of a Russia-U.S. summit. Yeltsin arrived in Vancouver a weakened president, still locked in a power struggle with disaffected Russian nationalists, ex-Communists and citizens angry at their economic plight. Western assistance, while likely he engaged at a meeting of G-7 finance ministers in Tokyo on April 14, is aimed at deflating the threat of Russian street rioting as it is to free markets. On the eve of the summit, Prime Minister Brian Mulroney announced a Canadian package of aid and credits worth

more than \$200 million—about half of it in technical assistance aimed largely at seed projects that will transfer Western technology and skills to Russian farmers, industrial workers and businessmen. Clinton, too, appeared to accept that new aid must circumvent Russia's sclerotic bureaucracy. Russia needs "people-to-people initiatives," not just government-to-government ones," he told an *Associated Press* audience last week. "That will only occur if our efforts are dispersed and not focused just in Moscow."

When Clinton speaks of giving help to Russians outside Moscow, he could be talking about their farming communities such as Shchegolovo, 45 km south of the capital. Shchegolovo boasts the most technologically advanced dairy operation in Russia, including a \$50-million plant that supplies eight tons of milk to Moscow's McDonald's restaurants each week. To the town's 3,500 people, help from the West has recent visits from advisers such as Thomas Whal, a veterinarian from Cambridge, Ont. Since 1984, Whal has travelled to the Shchegolovo state farm at least four times a year, on visits lasting up to four weeks at a time and has advised on such matters as farm hygiene—urging dairy workers to wash their hands before milking cows—to more complex issues like herd management.

Whal's visits are part of the three-year \$105-million Canadian program that began supplying technical aid to Russia and other former Soviet republics in 1991. Said Margaret Slack, an agricultural specialist at the Canadian embassy in Moscow: "It's not high tech. It's more like acting practical technology to people who can use it." Other Canadian scientists are at work in forest ecology at the former Soviet Union, advising how to plant in areas mangled from oil and gas pipeline construction; to farm produce transportation and storage. The Maple Leaf presence is low-key, relatively cheap and, says Canadian officials, highly effective.

Canada has also provided a model for the sort of grassroots assistance envisioned by the latest Western aid to Russia. Canadian assistance draws from first-hand experience in dealing with such problems as how to extract oil and gas from harsh northern environments, its technicians for transporting fuel and feed over vast distances. And since Canadian aid officials previously helped American counterparts for their enhanced openness about it being better to teach a man how to use a fishing rod than to simply give him a fish. "That's extraordinary," said one Moscow-based Canadian diplomat. "Russians already know how to do things. We want to show them how they can do it better."

The new direction in American aid signalled by Clinton in Vancouver—or, by extension, the Moscow bureaucracy and—teaching directly into the cities and towns beyond the capital—was welcomed by other Russian reformers, such as Dmitry

Bednyakov, the mayor of Nizhny Novgorod. The industrial city of 650,000 in Moscow is at the forefront of the privatization of Russia's state economy, and Bednyakov and his band of reformers are strong Yeltsin allies. Even so, they say that they are strongly opposed to massive infusions of cash in Moscow. "Obviously, some of that money would get diverted to continue propping up outdated state enterprises that deserve to fail," said Bednyakov. "And corrupt bureaucrats would also ensure that some money would end up in secret Swiss bank accounts."

The Soviet system has long other legions as well as corruption: Russia still shows meagre evidence of efficiency, cost consciousness or pride in workmanship. During a meeting with Canadian Ambassador Jeremy Roman in Moscow recently, Russian Vice-President Alexander Rutskoy explicitly acknowledged that there is a still commonplace acceptance of waste and inefficiency in Russia. Rutskoy noted that only about 1.5 per cent of the natural gas pumped through pipelines in Alberta was lost in transmission. By contrast, he said, about 40 per cent of gas shipped from the Siberian fields leaks out through shoddy bolt pipelines. There are similar gaping holes in Russian grain is shipped to floor mills. And although it is the world's largest potato producer, up to half the country's crop is lost each year to poor storage or because of poor quality. Said Rutskoy: "It would make all the difference if we could achieve Canadian low losses in those areas."

Inferred Western advisers have improved the efficiency of enterprises, such as Shchegolovo's high-tech dairy operation, with private suggestions. In one case, Whal encouraged farmers to move animals and victims in cattle fodder instead of distributing the additives separately, which allows heavy animals a chance to reject their Nikole Butko, the 50-year-old veterinarian who is responsible for the health of Shchegolovo's herd of 4,000 head of dairy cattle, bubbled with praise for his Canadian counterpart's skill in surgery, his ability to detect disease—and his willingness to share that expertise. "I'm known as much more as a vet than I am," he acknowledges.

On an economic level, was the sort of partnership that Yeltsin obviously hoped to strike with Clinton in Vancouver. The Russian president warned the West that too much assistance had its own danger: are apatients that Russia was becoming entirely dependent on the West and could be left on its own by a foreign power. He said that Russia was not a weak and independent people. For the embattled Russian leader, the measure of the Vancouver summit's success will be how well it plays in Shchegolovo.

BRUCE WALLACE with MALCOLM GRAY at Shchegolovo, RUSLAN KAZENKOV in Anzhenko and RALPH QUINN in Vancouver

World Notes

MURDER IN SOMALIA

Four peacekeepers from the Canadian Airborne Regiment are under investigation by military police after they were shot and killed in custody at the Canadian Forces base at Belet Hien. One of the soldiers, Master Sgt. Clayton Mitchell, 38, was found hanging in his cell after being arrested and was flown to Ottawa for treatment. He was listed as "very serious condition." National Defence officials refused to disclose the cause of the soldier's death.

A VIOLENT VOYE

After a three-week campaign swayed by challenges and protests that killed 18 people, Jamaican acknowledged Prime Minister P. J. Patterson's People's National Party in power with a landslide majority. Patterson, an advocate of free-market economic policies, unexpectedly appealed to Jamaicans to "say a prayer for the healing of our country." The riotous and riotous kept the island below 70 per cent.

SENTENCED TO DEATH

Two soldiers who had served with the Serbian militia in Bosnia were found guilty by a military court in Sarajevo for a rampage of rape and murder. One of the defendants, Bratislav Stankovic, 28, sentenced to 30 months and 18 years against Mladen, both men were sentenced to death by firing squad. But Lt. Gen. Philippe Morillon of France, the senior United Nations military commander in Bosnia, questioned the court for taking soldiers into their own hands and urged the Bosnian government to await the establishment of a UN war crimes tribunal.

FRANCE WANTS BRIGHTER

After the crushing victory for conservative parties in last month's parliamentary elections, Edouard Balladur, 63, of the neo-Gaullist party Rally for the Republic, was appointed prime minister of France. The appointment signalled the beginning of a new era in French politics. Balladur, 63, was appointed prime minister of France. The appointment signalled the beginning of a new era in French politics. Balladur, 63, was appointed prime minister of France. The appointment signalled the beginning of a new era in French politics.

EUROPEAN STRIKES

Millions of angry workers went on strike and took to the streets across the European Community to protest the failure of governments to reverse a steep rise in unemployment rates, which are forecast to average 10% plus 11 per cent in the countries this year.

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THE MIDDLE EAST

Shimon Peres polishes his country's image

into desert. That's 20 per cent of it is desert or semi-desert. And of the remaining 11 per cent they are going to lose a quarter in the coming seven years. It's tragic." The only solution, says Brown,

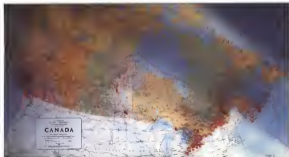
Outsiders, Peres went to Ottawa last week as the guest of honor at the Canada-Israel Committee's annual parliamentary dinner and to sign a bilateral agreement on

financial research and development). But the 30-year-old veteran politician also took the opportunity to polish Israel's image on the eve of critical Middle East peace talks. During a swarthy three-day stay, which he took him to Moscow, Peres repeatedly urged politicians, journalists and academics that the nine-month-old Labor government remains committed to the peace process despite a recent upsurge of violence in the occupied territories. He predicted that Syria, Jordan, Lebanon and the Palestinians will attend renewed peace talks, which the Arabs broke off in December after Israel's controversial occupation of 415 settlements.

Peres offered an encouraging assessment on the future of the occupied territories—Arab land captured in the 1967 Six Day War—Amrany for the Gaza Strip's 750,000 Palestinians, with only a handful

But the future status of the West Bank remains the biggest challenge for both Arabs and Israelis. Asked whether there will be a Palestinian state there in his lifetime, Pines replied, "I envision a confederation between the Palestinians and the Jordanians, or maybe even a confederation between all Palestinians."

and on. But I can hardly see a separate Palestinian state because [it] may have an appetite to build an army at the gates of Jerusalem." The status of Jerusalem, he said, is not negotiable. "It will remain a united city, the capital of Israel, under Israeli sovereignty, but religiously open to Muslims, Christians and Jews." Even as he spoke, Israeli soldiers were sealing off the West Bank amid a new wave of violence. But Peres said that he remained optimistic. The closer one gets to peace, he observed philosophically, the more frustration there becomes.

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SUBARU IMPREZA

BUSINESS

machines may be, software isn't as plentiful as around 2000. The model that software companies, including Lotus Development Corp. and Borland International Inc., are aggressively marketing so-called competitive upgrades for such software products as Lotus 1-2-3 and Borland's C++ programs. That means that IC users can add power and features to their existing software investment at only a fraction of the price of a complete new line. While the demand for new hardware may be slowing, IDC's Kennedy estimates that the demand growth for software products will remain relatively healthy at around 20 per cent a year.

Sell another area of growing competition in the computer services sector. At least two troubled large computer companies, Unisys Corp. and DEC, are now positioning themselves as service contractors and computer consulting operations with no fundamental technology of their own. IBM has also introduced a client management consulting service for its clients. Kennedy predicts that that segment of the market will grow by close to 20 per cent over the next year. Said Steve Parker, a professor with the faculty of management at Simon Fraser University in Burnaby, B.C.: "If companies don't want to play the consultancy game, they have to play a strategic game and come out a highly specialized niche."

The acute emphasis on competition and

service-rich markets within the IC business has clearly made the structure of narrowly vertically integrated companies obsolete. For its part, IBM developed at a time when it had few rivals and the death of suppliers compelled it to build its own components,

Gensler: breaking down IBM's stratified corporate culture and reviving its competitive spirit is a bid to return the company to profitability



design the products, market and service them. But with the advent of PCs in the 1970s and the gradual erosion of demand for IBM's staple product, the mainframe computer, the company failed to adapt to a rapidly changing market. Said William A. Hall, "Good ideas seldom come from the top, and IBM got too big to let them filter upward."

Although there is little doubt that IBM will survive, most industry observers say that it will emerge from its humiliating public debut

as a radically reduced force. In late 1991, company management created 13 semi-autonomous subsidiaries in an effort to introduce a more entrepreneurial spirit and to break down some of the company's internal structure. As part of that initiative, IBM Canada announced last week that it plans to spin off its manufacturing division into a separate subsidiary by September. According to Robert Gensler, a San Mateo, Calif.-based editor for *InfoWorld* magazine and the author of a history of the IC industry, "Gensler will consolidate the company into an operation that is about half its current size."

While such companies as IBM struggle to transform themselves into profitable and dynamic entities, the new companies in the IC market face a related—and increasingly pressing—challenge. As Dell, Microsoft and other similar companies continue to expand and mature, they must carefully guard against the same pit that dragged down their bigger rivals. And as latter-day whiz kids like Bill Gates give eventually discover, success can be the most deadly enemy of innovation.

DEVELOPER: MEMILORRY was JAMES DAILY in Toronto

BUSINESS

Fear of flying

Ottawa grounds a financially troubled airline

For thousands of mis-started Canadians, the search for escape from a long winter came to an abrupt—if predictable—Canadian last week. After several weeks of increasing uncertainty, federal regulations grounded Montreal-based charter airline Natusanair Canada, leaving hundreds of passengers stranded. Finally, on March 31, the chaos culminated when the National Transportation Agency in Ottawa suspended Natusanair's operating licence because its liability insurance had expired. Now, the airline has 21 days to renew that insurance or it will lose its licence permanently.

The turmoil surrounding Natusanair's future did not surprise those familiar with the company's turbulent record. On March 22, Natusanair filed for bankruptcy protection from 1,000 creditors claiming total debts of about \$87 million. Even before that crisis loomed, Natusanair had appealed to Ottawa for a federal bailout. Robert Gensler,



Natusanair jet in Montreal: no insurance, no permit

Natusanair's owner, had recently attempted to break into the regularly scheduled domestic flight business. Natusanair's losses mounted in that venture, which Gensler abandoned earlier this year, marked the beginning of the 17 plane carrier's financial troubles.

Although Ottawa blames unfair competition from Air Canada of Montreal and

Canadian Airlines International Ltd. of Calgary for Natusanair's failure to expand beyond charter flights, Canadian chairman Rhye Eytan disagreed that notion in an interview with *Maclean's*. "Small independents are always present in this business—they come and go," he said. Eytan added that the sector often "attracts people with great illusions" who "get carried away."

For its part, Canadian also suffered a setback last week when an Ontario court dismissed its application to have the Ontario Group compel Natusanair's owner to declare financially insolvent. That application was part of Canadian's strategy to shift its business from Gatineau to the Sabre reservation system owned by AMR Corp. of Texas. The move to Sabre is a condition of a sorely needed \$248-million investment in Canadian by AMR.

But passengers were not the only ones who suffered because of Natusanair's mounting woes. Last week, several major Canadian travel agencies announced that they would no longer sell vacation packages that included Natusanair flights. Even Natusanair's 1,200 employees did not fare any better than the company's creditors or passengers: at the end of last month, Gensler stranded them too when he failed to meet Natusanair's payroll.

DEVELOPER: M. MEMILORRY

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SUBARU IMPREZA



A spiritual link in the workplace

BY PETER C. NEWMAN

Most Christian executives' idea of spirituality these days is to pray every night that they'll have a job the next morning.

But there's a Canadian guru who's making his career on the novel notion that the profit motive and spirituality can mix. His company, Livelife Inc. of Sherman Oaks, Calif., is beginning to prosper by giving fast-growing technology advice to such blue-chip companies as Apple Computer, Sony Pictures Entertainment, Virgin Records and Southern California Edison.

A therapist, Ont.-born psychologist, Rute spent 12 years as a consultant in Toronto developing a successful Canadian customer base including Labatt Breweries of Canada, Ross Petrie Inc. Canada, London Life Insurance and Via Rail, before moving to California where he found an even more receptive audience. He was the keynote speaker for first consecutive years at the corporate leadership and ethics forum of the Harvard Business School and is becoming recognized as a pioneer in the novel utility of missions—strategies to meet spiritual values in the North American workplace.

"By spiritual values, I mean those values that lie at the core of our humanity," he says. "In my experience, I've found that during a recent interview our life office outside of Los Angeles. However, when the question of spiritual values is mentioned, highly charged issues arise that threaten to block deeper exploration and the discovery of any underlying and revealing insights." In my experience, I've found that by engaging and exploring the issue, we tap a powerful source of deep difference and creativity. Such new approaches in modern management theory as productivity and quality improvement, brain motivation, teamwork and spiritual perspectives have markedly enhanced effectiveness. But another dimension has to be taken into consid-

What people want is an environment that appreciates spiritual values and allows a commitment to manifest our dreams

eration—the one that relates management to fundamental matters of the spirit which lie at the heart of all beings."

The trouble with this kind of talk is that one has to be a believer to understand it. That's what Rute preaches to not only in tune with the growing number of men and women who have enriched their lives with spiritual quests, but makes good economic sense because employees at any level of any company are demanding more than paychecks for their work. What people want is an environment that encourages, respects and appreciates spiritual values. This doesn't necessarily have anything to do with organized religion. It does mean a deep desire for more fulfilling work, and more than that—a commitment to manifest our dreams.

The toughest part of planting one's own spiritual growth is that it occurs in a matter of acquiring new ideas and perceptions that deconstruct old ones. The need is to become a warrior on your own behalf and to embrace your own individuality so totally that your identity and purpose become crystal clear. According to Stuart Wilde, an expert on the topic of spirituality: "Most of the organizations and structures around you are designed

to take away your individual power. The quest for spirituality allows you to win back active control over your own life. The political, social and financial structures that are imposed on us today were designed hundreds of (not thousands of) years ago. Their function is to influence and control the people so that they can be manipulated into supporting the system. With enough courage, inner power and character, the individual can push against that manipulation and win back control, dividing him or herself of the consciousness of the beliefs of others to become free."

There are practical applications to all this, because those who have followed the often lively quest towards enlightenment have found themselves empowered—both as their own and as their companies' behalf. After Rute completed a study for John Morgan, the former Labatt Breweries president wrote of him: "He knows that each of us has a vision of the future, but his particular strength is his ability to get us to articulate those visions and make them happen. To call him a visionary is an understatement, because he is able to build visions into reality in our case, that vision just Labatt at the forefront of workplace empowerment and involvement in the business."

Rute sometimes tells himself as "a vision coach," pointing out that when you've come from not only as important as where you want to go. "All true leaders," he says, "carry within them the present reality of their organization and their vision of its future." And Rute: "A true leader must see himself or herself as a warrior bringing vision into the world. He or she has to call on reserves of single-mindedness, discipline, and surprise. In this Waterman scenario, a sense of loss but above all, he or she has to be so dedicated to his vision as to keep it in his dream."

To differentiate his Vision thing from long-term planning, Rute explains that corporate direction usually begins and ends with rationales about what "can" and "cannot be done." Vision, on the other hand, originates from an intuitive feeling about where the company should go, then teaching people at a more profound level. The problem is that most people have been trained through school and society to nurture their desires for survival, promotion and success, so that they don't allow themselves to operate at a deeper level.

Rute isn't troubled when his lectures start as he is if he were a creature from another planet, which is paradoxical because his first time is usually situated in a George Aramini suit. It doesn't bother him, because as he rightly points out: "Spirituality is an experience. It's your level of consciousness that determines what that experience will be. It's a connection with the 'being light'."

Summing up the current situation, Rute concludes: "We're in a paradigm shift. There will emerge new businesses and new ways of work. Environmental degradation and lack of fulfillment are coming to an end. Respect, a caring faith of people's individual gifts and spirituality—that's what's coming on."

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GOD IS ALIVE

DESPITE COMMON ASSUMPTIONS ABOUT THE DECLINE OF RELIGION, MOST CANADIANS ARE COMMITTED CHRISTIANS

Reader therefore unto Caesar the things which are Caesar's, and unto God the things that are God's.

—Matthew 22:21

Sunday mornings dawn bright in spring—blue crispness black as the breeze carries an earthy scent, filled with the promise of new life. Sleepers rise early to catch the last sliver of light from the last sliver of day. In the quiet, the laughter of children mingling with the chirping of birds drifting in their open windows. Somewhere, a church bell tolls. Regular churchgoers—far fewer in number than they were a few decades ago—make their way to morning service. But the Sunday-brunch and shopping crowd pay little heed. It is not that they have forsaken God—many just do not feel compelled to worship at an establishment church any more. Whoever beliefs they hold tend to be private: seen—often invisibly divided between the public, secular world of Caesar, and the personal, reflective realm of God. That, at least, is the conclusion of a revealing new study conducted by the Angus Reid Group and Queen's University business George Reay, the most comprehensive examination yet of faith in Canada. "This is a society we've been told is an agnostic, atheistic one," says the polling



firm's Vancouver-based chairman, Angus Reid. "Public displays of faith may not be even as socially acceptable. But there are obviously a lot of Canadians out there who have a quiet and private faith."

Despite a steady decline in church atten-

dance since the Second World War—and wide spread assumptions about the erosion of religion in modern society—The Religion Poll portrays Canada as an overwhelmingly Christian nation, not only in name, but in belief. The poll illustrates that Christianity in Canada has undergone a profound metamorphosis outside—and sometimes alienated from—the mainstream churches. Fewer than a quarter of Canadian adults attend religious services weekly—another eight per cent go at least once a month. But eight out of 10 Canadians affirm their belief in God, and two-thirds of all adults subscribe to the basic tenet of Christianity—the death and resurrection of Jesus. Almost a third of the adult population claims to pray daily and more than half to read the Bible or other religious literature at least occasionally. "What we've caught here," says Reay, "is Canadian religion changing fundamentally right before our eyes."

Beliefs The study is based on a nationwide telephone poll of 4,518 adults conducted between January and March. It found that, even as a secular age, 78 per cent of Canadians still define themselves as Christians. Another one per cent are Jews, roughly 5 per cent each are Hindus, Muslims or



The congregation at Dorchester, Ont., United Church may believers have a quiet, private faith outside the church

Buddhists. (Even smaller numbers are adherents of cults or New Age philosophies.) The remainder, almost two in 10 Canadians, say that they have no religion at all—and about half of those are out-and-out atheists. Respondents who identified themselves as atheists or adherents of other religions were not asked a series of questions about Christian beliefs. In nationwide random sample polling, the numbers of non-Christian respondents are so low to provide a statistically accurate portrait of other religions.

Among the poll's intriguing findings is that regular churchgoers are much more likely than other Canadians to say that they are happy and satisfied with their lives. That is in line with a separate study conducted by a sociologist at Indiana's Purdue University that concluded that practicing Christians are healthier. But the regulars are becoming fewer as

time passes. And if attending a church is no longer the defining factor, what does it mean to be a Christian? According to the poll, 66 per cent of all adult Canadians believe that Jesus Christ was the divine Son of God. But some theologians say that is not enough to qualify them as Christians. "All that means is there is a residual Christian belief system,"

maintains Stanley Grenz, an evangelical Baptist and professor of theology and ethics at the Carey Theological College in Vancouver. "Being a Christian is more than an acceptance of an intellectual proposition. The question is what difference it makes in your lives." The answer, say many believers, lies in the ongoing struggle to balance the competing demands of Christian faith and a secular world filled with scientific absolutes, materialism and last-but-not-least popular culture. (page 93)

WHO IS IN THE PEWS?

In a typical church on a typical Sunday, the congregation includes more women than men (54% to 44%). The gathering is slightly older than the population as a whole, except in the conservative churches, which have been attracting young families. But in many other respects—including levels of education and income—churchgoers do not vary significantly from the general population.

Not everyone that such unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doth the will of my Father which is in heaven.

—Matthew 23:12

Readers of Matthew seeking salvation could be excused for confusion about what exactly the will of God is, when Christians, and their

'CHRISTIANITY IS FLOURISHING WITHOUT ATTENTION FROM ELITES'

churches, differ so profoundly on the question. In fact, the poll reveals tremendous diversity in Canadian Christians' beliefs and practices—more diversity among members of any given denomination, in fact, than between the denominations themselves. That range was reflected in the information that came from Angus Reid used to assign Canadians to nine categories or "clusters," of religiosity, based on the levels and orthodoxy of their beliefs (page 48).

Believers: Members of dominant faiths disagree on a host of theological questions: the nature of Satan, the theory of evolution, the literal interpretation of the Bible, the lordship of Christ's imminent return. They are also deeply divided on such hot-button social issues as homosexuality and abortion—and, particularly in the case of Roman Catholics, overwhelmingly at odds with official church teaching on premarital sex, contraception and the ordination of women. "What it suggests," says Angus Reid non-provocative Andrew Greenleaf, who directed the poll, "is that we have to question our assumptions about what Christianity is about in Canada."

It also underscores the divisions tearing at the seams of the mainstream churches. On the one hand, church leaders must accommodate the often hostile paragonizers who have long supported the institutions financially and who like their churches just the way they have been. On the other hand, they must appeal to the baby boomers, a group unbound with a 1960s-inspired rejection of hierarchy and breeding at what they see as oppressive church structures on sexuality.

Church leaders find themselves on the horns of a particularly prickly dilemma—recommending those liberals can be so despised as ignoring them (page 46). When the leaders of the United Church moved to the left—speaking out on social issues and accepting homosexual clergy—they provoked a backlash. According to the poll, 30 per cent of all those who say they belong to the United Church feel that it is too liberal, significantly higher than for any other denomination, and opposition is strongest among the institution's backbone supporters, the regular churchgoers. The Roman Catholic Church took the opposite tack, maintaining traditional teachings, particularly on sexuality, as the grounds that it deserves continued support in the whirl of public morality. The result: less abuse. Most mainline Protestant churches are growing.

ing their leaders—81 per cent oppose or at least feel that control, 82 per cent condemn premarital sex and only 20 per cent support the church's ban on abortion in all cases except when the mother's life is in danger. Says Queen's Rawley, "81 were a bellhop in the Roman Catholic Church, I'd be scared bloody."

Among conservatives, that number soars to 59 per cent.

Conservatives also tend to be "language-people," they agree with their church's position on social issues. Among Canadians who belong to conservative congregations, 73 per cent believe that homosexual behavior is a morally unacceptable (compared to 40 per cent of Roman Catholics). They are the only group of Christians in which the majority disapproves of premarital sex, and they are the strongest opponents of abortion—41 per cent say that it should be permitted only when the mother's life is in danger; only 13

HOW MANY CHRISTIANS?

Anywhere from two-thirds to adherents-quarters of the adult population describe themselves as Christians, depending on how the question is phrased:

78%

affiliate themselves with a Christian denomination

74%

designate with the statement "I am not a Christian"

When Christianity is described according to some doctrines:

67%

believe that Jesus Christ was crucified, died and was buried but was resurrected to eternal life

88%

believe that Christ was the divine son of God

62%

believe that the life, death and resurrection of Jesus Christ provided a way for their forgiveness

Most mainline Protestant churches are ignoring their leaders' directives on social issues

Paradoxically, as the general population becomes increasingly liberal on social issues, it is the most uncompromising conservative churches that are flourishing. Although they make up only eight per cent of the Canadian population, conservatives—Baptists, Pentecostals, Methodists and others—are much more active supporters of their churches. Only 16 per cent of Anglicans, 30 per cent of United Church adherents and 30 per cent of Catholics say that they attend religious services every week.

per cent support a woman's right to decide.

More liberal Christians attribute the strength of the conservative churches to so-called persons—arguing that people are attracted to simple black-and-white answers as an anxious way. Self-admitted to a strong component of experiential Christianity—non-rational anger and dancing to speaking in tongues—that other conservatives in emotional, hands-on alternative to the more formal rituals of mainstream churches. Conservatives themselves say that devout Chris-

tians want to go to churches that remain faithful to the word of God, as revealed in the Bible.

Prayer line with the pastor and deacon, prayer line with arranged instrumental and organ.

—Paula 1984

On a quiet residential avenue in southwest Calgary, a steady stream of families arrives at the wood and stone Korean Baptist Church. Once inside, the children file down to the basement for Sunday school, while their parents park the new spouses—an evangelical congregation of 180 that joins instant pastor Kyoung Bok Park and the water-rebbed choir in a morning opening hymn, *Great King of Glory*. The 90-minute service is devout and intense, the simple blue-silvered, the service interspersed with spirited hymnsinging and prayers. "We are a very conservative church, not liberal at all," declares

El C. Chang, a Calgary engineer and church deacon. "We believe in God's word, we believe 100 per cent in the Bible."

Friendship: Chang and his congregation are part of a remarkable growth in evangelical Christianity worldwide. It is taking its roots in traditionally Korean Catholic Latin America and is growing at strength in north and south Asia. In Canada, Korean immigrants are forming their own congregations. For the estimated 1,500 Catholics of Korean origin, says Mary Brian, a 40-year-old British Columbia Baptist minister who runs edu-

Park: a remarkable growth in evangelical Christianity worldwide

cation and youth services for the Calgary Korean congregation, the church is more than a Christian institution. "It also means cultural fellowship," he says. "It is a place to feel comfortable. They are in a strange country and here there is fellowship."

Not such a strange country in religious terms, Korean evangelists have found them-

selves in the midst of a burgeoning evangelical movement in Canada. One of the more startling findings of the Angus Reid poll is the number of Canadians who say that they believe in the basic tenets of most religions. At least 15 per cent claim to have had a born again experience, feel that spreading the gospel is important, believe in a literal interpretation of the Bible and consider the death and resurrection of Christ central to their belief systems. And although evangelicals have traditionally been associated with the conservative churches, according to the Angus Reid poll, a third of all evangelicals are Roman Catholics. "It's certainly surprising about the actual percentage of evangelicals in Canada," says Rawley, who has spent 20 years studying the movement, "especially this group of Catholics-evangelicals."

It was Rawley, in fact, who provided the impetus for the episode on Christianity last year when he approached Angus Reid's Greenleaf to help him, among other things, count the number of evangelicals in Canada. The New Charitable Trusts of Philadelphia had given Rawley a grant for a three-year study of Canadian evangelicals, and the intention was part of the grant to help lead the Angus Reid study. The first results appeared in January. "Angus Reid saw them," says Rawley, "and the top of his head blew off because he realized the results were very, very important." Reid decided to pursue religion as the sub-

BACK TO THE BASICS

Even though less than a third of Canadians attend a religious service regularly, more fundamental Christian beliefs are widely held.

53%

of all adults reject the theory of scientific evolution

49%

feel that God always answers their prayers

41%

believe that Satan is active in the world today

32%

believe that the Bible is God's word, to be taken literally word for word



Sunday strollers in Montreal: what does it mean to be Christian?

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SACRED AND PROFANE

LIVING WITH CHRISTIANITY IN A SECULAR WORLD

Amonte Bremick sits cross-legged on her bed in the McMaster Hall co-ed residence at Brandon University in Manitoba. Books for her first-year courses on history and psychology lie piled on a nearby desk, more posters drape the walls and a tray of cigarettes sits on a counter-top. In most respects a typical Canadian university student, Bremick, 25, has an approach to life as a campus that is in some ways fundamentally different from that of many of her friends. An active member of the United Church of Canada, Bremick says that her Christianity guides much of her conduct on campus. "Because I have a sacred system through my faith, I don't need to drive myself to go out and getting drunk or sleeping with the first available guy that comes along," she says. She also admits to feeling uncomfortable about raising the topic of her belief in an immaterial being like faith in other thought of as somewhat less than sophisticated. Says Bremick: "It's hesitant to bring it up, partly because it's not considered the cool thing among some of my friends. I don't want to impose anything on anybody."

Confronted but reserved, lively but open-minded, Bremick's quest, fierce faith is typical of the Christianity that many Canadians embrace. Whether they are regular churchgoers, many believe with deepness or Christians who are questioning fundamental church doctrine, most say that their faith is first and foremost a highly personal matter. For them, religion provides a private source of spirituality and a standard of conduct in a world where morality often seems to merit little attention. "That's not to say that most Canadian Christians accept orthodox church teachings on such issues as homosexuality or materialism—many have drawn their own conclusions about which standards they consider relevant."

Sacred. Others accept church teachings, but they struggle to live up to them in a modern world. First serves to place a higher value on sex and wealth than spirituality. Still, many also say that they are compelled to struggle for answers, despite the difficulty of the questions. In fact, many Canadians see that a life-changing event, such as the untimely death of a family member, the arrival of a child or simply the process of becoming an adult, helped turn them towards Christianity. Says Rev. Tim Elliott, Anglican priest at Christ Church First Park in Toronto: "People are scared only. They are worried about where their jobs are going to be, their relationships are often very, very fragile. Their cancer, heart attack, stress, violence—people are looking for something to guide them."

For one Bytown and Montreal woman the search for spiritual guidance has recent years of growing



The McKennas:
a 'vacuum
of spirituality
at the centre of
modern life'

among different institutions, and interpretive debate. Carol asked that her last name not be used because, like many Canadians, she felt uncomfortable about discussing her faith publicly. She attended a United Church Sunday school as a child and then lost in touch with her faith by singing in a choir that performed church music. But she said that something vital was still missing from her life. Exploration of her cultural roots in a Chinese-Canadian and then a two-year stint in the Canadian Armed Forces Reserve failed to fill the inner vacuum. She tried a Presbyterian-Anglican Church in Montreal, followed by a multisecularist church that welcomed all members.

But Carol says that she did not feel comfortable as a religious seeker until she joined a Montreal group that gathers for weekly prayer, services and conversation about spiritual issues. Run by Rev. Roberta Clark, chaplain for the Presbyterian and United Church at McGill University, the St. Martha's in the Basement leadership group meets in the university's United Theological College. It modeled its early Christian gatherings that took place in private homes with a minimum of formality. "I'm looking for my own personal view of God and Christ," she says. "I'm beginning to understand that being a good person is a component of being a Christian, but that it is more than that. It means looking at your role in life

and asking whether or not this is God's will."

The openness of the diaspora and workshop at St. Martha's also attracts those who are struggling with the very notion of God's existence. Although he was raised a Catholic, Marc Nussli, 28, says that he has always been skeptical about the existence of a deity being. Even so, the graduate physics student at the University of Quebec began to question the death of a beloved grandfather. Said Nussli: "I don't believe in God, but I'm not arrogant enough to say that there is no God. I am questioning enough to go to St. Martha's, which is very much into welcoming. It's not a halfway church where someone talks and everybody else listens. It's a community of people that you get to know and a place where you can be asked of all beliefs."

When faith does reappear later in life, it may feel very different from traditional church doctrine. Scott McKenna, a graduate student at the University of British Columbia,

GAYS AND THE CHURCH

Percentage of members who support changing the Canadian Human Rights Act to give gays and lesbians legal protection from discrimination.



A CHURCH FOR ALL PEOPLE

In many respects, the single-sexed residential church is a quiet residential street in Toronto's Bloor-Beachmont neighbourhood, a type of Christian place of worship. Inside are heavy oak pews, a large wooden cross draped last week with a purple Lenten cloth and brightly colored sculptures was done—some depicting Jesus as a shepherd, surrounded by birds. But spanning the altar, beneath the imposing piece of a new relief, is a passage from the Book of Isaiah, painted in large gold letters on a red background, hints at the significant difference between that Sunday morning faith and most mainstream Christian conceptions. It reads: "My house shall be a house of prayer for all people." For the predominantly homosexual congregation that gathers at the Metropolitan Community Church of Toronto (MCCCT), that inclusive message forms the cornerstone of their spirituality. "I used to feel like I was going to go to hell, but I could never be loved again by God," says lesbian church member Pam Koch, 28, a former Protestant. "But you know, the good news is God doesn't hate homosexuals."

In recent years, churches of all denominations have struggled to come to terms with the controversial issue of sexual or-

ientation. Many conservative churches, during heated debates, believed passages, continue to state that homosexuality is a disorder and an abomination in the eyes of God. Some denominations, on the other hand, argue that while the orientation is itself harmless, homosexual behavior remains sinful. Most liberal Christians like some followers of the United Church of Canada—which in 1988 decided to allow the ordination of openly lesbian and gay ministers—view homosexuality as an alternative lifestyle, but that issue clearly remains divisive.

A number of activist organizations currently promote greater tolerance of lesbians and gays within mainstream Christian churches—including Integrity for Anglicans, Dignity for Lesbian Catholics, Aware for members of the United Reformed Church and Affirm in the United Church. But those groups often share an uneasy relationship with religious authorities. About 25,000 lesbians and gay Christians and their friends have opted to join the various congregations of the Metropolitan Community Church, an outcasted Christian de-

ba, rediscovered his spiritual roots in the United Church when his mother died the previous May 25. McKenna says that he was amazed as a practicing Christian even though he rarely attends church services and does not believe in a literal interpretation of the Bible. But McKenna does accept the idea of a supreme being and believes that the Christian expression of virtue such as honesty, integrity and the Golden Rule are valuable guides in behavior. "I don't accept the notion that Christianity is the only avenue to God," he adds. "My personal tradition is Christian and I believe that is a valid way to engage in spiritual belief. But I also see other faiths such as Buddhism, Islam and Native American spiritualism as equally valid. Diversity of faith is part of God's plan."

Reverend. But while McKenna appears comfortable with a wide-open faith that reaches tolerance above all, he acknowledges that posing his views in his 11-year-old daughter, Emma, will be a difficult challenge. Already he and his wife, Christine, have decided to wait until she is older and more familiar with the church before having her baptized. "I will be especially difficult to teach her how to balance the Christian philosophy of loving others with her own belief in being a lesbian," acknowledges McKenna's son, adding, "I have trouble doing that myself." Still, he said, it is vital for her to understand the relevance of religion in a secular society. Said McKenna: "This is not

secularism that has grown to about 270 churches in 15 countries since 1980. Gay Protestant minister Tony Perry founded it in Los Angeles in 1986.

There are 19 branches in Canada. The largest is the Toronto church, one of two in downtown Toronto, which has also moved from early church members at its founding 20 years ago to a weekly congregation of nearly 500, according to senior pastor Brent Hawkins. The church's annual Christmas Eve service nearly fills the city's 2,111-seat St. Thomas Hall.

Like Koch, many members of MCCCT's congregation say that they experienced discrimination when mainstream Christian churches. Brent Lussier, for one, a 55-year-old bookkeeper, was a minister with the United Church from 1971 and 1983, when he was asked to resign because of his homosexuality. "I was homophobic," says Lussier, who added that, despite that past, he never lost his faith. Similarly, Kevin Platt, 35, was "shunned" by his evangelical Baptist congregation, an experience, he says, that left him "bitter and isolated from God." But Platt, like other members, says that the Metropolitan Community Church, and its strong emphasis on participation and community service, has made a positive difference in his life. "I saw that there was a church that was still loving," he says. "Very few at that time."

SCOTT STEELE

just a Canadian problem. There are big questions in many countries about affirming the richness of spirituality at the core of modern life."

Partly because of the overwhelming influence of a highly individualized, secularized society, many people yearn to regain church attendance to help put their lives in religious context. Although she was raised in the Mennite church, Deborah Wili, 33, was an irregular churchgoer until her first child arrived, that she and her husband Randy, 34, and her two children, Adam, 6, and Kathleen, 5, now regularly attend United Church services in Selkirk, just outside Winnipeg. "Family really creates a need that brings people back to the church," she says. And while Wili never lost her faith, she is not comfortable with all of the religious ideas from her childhood. "I am challenging the idea of a patriarchal society and God as Father. We also want our kids to know that gays and lesbians are not something to be afraid of. Nothing is black and white any more." But Wili also says that church teachings directly influence her children. "They read the Ninja Turtle toys for a while but then we questioned the violent act we put out. Even Adam noticed that their behavior became less aggressive after we put those toys away. We don't preach at them but we show them that we try to model our behavior on what Jesus said."

Repp: A sense of caring and community that is not based on possessions or professional accomplishments also draws many people back to their Christian roots. Kathy Harris, 16, is studying creative writing and French at the University of Victoria. Although she was raised in the Christian tradition, Harris says that she was not drawn to the religion until two years ago when she joined a Bible study group, to accompany a friend. Now she is her faith. Harris says that Christianity is a refuge from an increasingly competitive, often ruthless world. "In our society, people are valued for what they can do. But I'm starting to value people just because they are." Partly because of such concerns, Harris spent a week last Christmas in Truro, France, as a volunteer in the Benedictine abbey of Notre (the Ark), a worldwide network of houses for the mentally handicapped, and plans to return there full time in the fall. Said Harris: "I don't see it as a sacrifice. I feel very happy there."

Working and earning money is a reality for most Christians, however. And for those who have attained considerable success, there is the question of reconciling their worldly wealth with biblical teachings that empha-

size living simply, unburdened by possessions and guided by spiritual values. Some say that they rely on their Christianity as a guide to conduct. From the Vancouver hotel quarters of the Jim Pattison Group Inc., Pattison presides over a \$2-billion empire with interests across several provinces and sectors in the dockyards, forest processing and the telecommunications industry. Said Pattison, who sug-

gests he is an active member of the Anglican Church in Toronto: "Christianship tells you not to be overly acquisitive and not to place money above other things. Love and respect for others is more important to me than making a big deal. I wouldn't sell my soul for a buck."

One of the most contentious issues facing Christians is also one that requires highly sensitive and, for many, difficult to discuss—sex. Christian teaching traditionally forbids sex outside marriage and entirely prohibits same-sex unions. But as secular society becomes increasingly permissive, many Christians have found themselves in conflict with church dictates. Most have simply given up trying to adhere fully to the edicts of their church. Noted Rev. Colin Clay, an evangelical chaplain at the University of Saskatchewan in Saskatoon: "The church's rules on sexuality are observed in the breach rather than obeyed. A certain degree of sexual activity between young people is going to happen whether or not they're going to church or professing Christianity, although there are some for whom religion comes into the decision-making process."

Some young people view premarital sex as a serious matter but not entirely off limits. "I'm not too strict about a quick involvement with boys because it's an emotional attachment," says Bernick. "And you don't want to meet around with your emotions, it's not healthy." But others are strict, based on their conviction that sex is only appropriate within marriage. Said Gene Berntsen, 33, a single Roman Catholic studying philosophy and math at the University of Victoria: "Hopefully, my wife will be the same way. But I would be distressed if she had lived a different kind of life, and then came to the understanding that it's wrong. It's something sacred, not just for pleasure, like porn."

Coming to such a conclusion has not been easy for Berntsen. Being Christian can be difficult, he says, because of the enormous influence of popular culture, and the conflicts between the teachings of the church and the norms of society. "When you come to maturity, you have to make a decision," he said. "It's a tough choice." For a growing number of Canadians, that often agonizing process of questioning, defining and becoming comfortable with their faith is an integral part of what it means to be a Christian in the modern world.

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THE GAMUT OF BELIEF

THE POLL DEFINES THE FAITHFUL

The Religion Poll by the Angus Reid Group surveyed 4,000 Canadians, an occasionally large sampling by pollster standards, providing the first ever preannounced opportunity to draw a national portrait of Christians and their faith. Using a system known as modern polling as "cluster analysis," a team led by the firm's Toronto-based vice-president Andrew Grenville took Canada's Christians in the first step according to their types and levels of beliefs. They identified nine specific groups, or clusters, measuring the greatest (and earliest) origins both to adherents and cutting across all denominational lines. After that, in turn, did follow an intermediate step some respondents.

The differences vividly delineate the accountability within of the Christianity that in the pervasive religion of Canada. Poll respondents whose beliefs identified them with each of the groupings spoke to *Angus Reid's* about their faith, or, in some cases, their lack of faith. The nine clusters, in a more or less descending scale of conservatism:

EVANGELICAL BELIEVERS (13%)

By all standards, this is the most orthodox group, the people often associated in the popular mind with "Christian fundamentalists." In fact, fundamentalists, also could loosely be described as the angrier, less tolerant evangelicals, less only a small part of this group. But the overall size of the cluster surprised even leaders of Canada's evangelical movement, who had assumed that they represented only about seven per cent of the population. Adherents are to be found in all the denominations, including Roman Catholics, but particularly in the conservative Protestant churches such as the Anglican and Presbyterian churches. For Ann Schirmer, 44, a Woodstock, N.B., housewife and mother of four children, age 18 to 27, a "personal relationship" with Christ is the cornerstone of life. A United Baptist, she said "I just enjoy going to church and taking in activities where I am going to learn more about Him, having fellowship with other Christians and friends and getting involved in different groups in the church."

As the conservative nature of their faith might suggest, Evangelical Believers as a group are less supportive of gay rights than people grouped in other clusters. That they do not differ much from the others on many social/political issues, such as immigration or last year's military action in the Persian Gulf (generally supportive of both). Unlike the situation in the United States, where a higher evangelical movement (28 to 30 per cent of the population) has been

associated with the right wing of the Republican party, Canada's evangelicals have not locked to any particular party, not even Reform, led by a like-minded politician, Preston Manning.

ARDENT CHURCHGOERS (14%)

This group holds sincerely orthodox beliefs, but they are not as likely to say that the Bible is God's word or that it is important to encourage non-Christians to convert. As well, people in this category generally do not claim to have committed their lives to Christ. They are slightly more likely to be Catholic than Protestants. Irene Lee, 25, a university of Alberta medical student from St. Albert, just north of Edmonton, says that weekly attendance at Catholic mass is a time set aside to believe out loud. "Said Lee. "During the week, generally I'm quite busy and I think going to church regularly forces me to think about spiritual issues."

DORMANT EVANGELICALS (15%)

Faith is strong and beliefs are orthodox among people in this group, but their religion is an unexamined matter. It is important to them in their daily lives, but they are much less likely than the previous groups to attend services. They are well represented in all the major denominations. "I'm a very strong believer in God," said David Bagwell, 37, a mechanical foreman for the school board in Toronto, N.S. "My whole day starts out with Him, with a prayer every morning, and I end my day the same way." That Bagwell, raised as a Baptist and later a member of the Presbyterian Church, ditched all of his early Bibles. "I enjoyed the fellowship, and I did enjoy going to church, but I wound up not being as involved as I was for several reasons," said Bagwell. "His absence from the scene, he said firmly, 'does not make me less of a Christian'."

CULTURAL CHRISTIANS (12%)

The group's beliefs are still orthodox. God exists, Jesus is resurrected and divine, still

are forgotten, they are specially created beings, not evolved. But Scripture is not to be taken literally, they have not committed themselves to Christ and religion is not very important in their day-to-day life. "I don't think one life is better than another," said Ethel Bell, 66, a retired health care worker from Niagara, B.C., who was raised in the United Church but brought up her six children in her husband's church, Anglican. "I don't feel the need of constantly going every Sunday or trying to someone's faith's opinion," she added. "But I just have this really strong sense of a sacred faith."

OCCASIONAL CHRISTIANS (13%)

In this cluster, doubts spread about the fundamental beliefs. They consider themselves to be Christians, attend church occasionally and

their faith is important to them. But the Bible is not as accurately God's word and they do not rule out the theory of evolution. "I can't believe everything," said John McDonald, 44, a divorcee from Toronto. "These days, it's hard to believe in anything. But my faith is important to me." McDonald, an Anglican who is married and has two children, said that he doesn't go to church every Sunday. But he prays every night, he added, even though "I don't know if those prayers are heard."

MODERN MODERATES (11%)

The level of commitment is on a very low. Although most associate themselves with one denomination or another, think that God probably exists and that it is fairly likely Jesus was divine, only about half in this group are Christians. About one in 20 in this group are Jews, Muslims, Hindus, Buddhists or non-Christians, and one in four say they have no denominational affiliation. They rarely, if ever, pray, read the Bible or attend services, and their faith is not important in their lives. They are least likely to be found in the Protestant conservative churches. "I'm not what you would call a good Christian," said Andre Leung, 23, a laborer living with his parents in Laval, Que. But he said that he respects people who consider their religion important. "Anyway, we all have our thing

in common," he added, "we all believe there's a 'Big Boss' somewhere."

SKEPTICS/NON-CHRISTIANS (12%)

For the most part, they are Christians with significant doubts, religious non-Christians and people associated with no religion. Most members are skeptical about the existence of God and about Jesus' divinity. Some have said that they are not Christians, and almost one in 20 are Jewish, Muslim, Hindu or Buddhist. Among them are those with devout views, but their members are so small that they tend to be overlooked by the Christian skeptics with whom they share attitudes in many beliefs. Edna LeBlanc, 32, manager of a Saskatoon law office, was raised by a Catholic mother and Anglican father but was never baptized and attends no church. "I don't believe Jesus was the Son of God and I'm not really sure it's a God, but I'm not against religion," she said. "It's the basis for good living and if that's what it really represents, then far be it from me to say it's not necessary."

ATHEISTIC RELIGIOUSISTS (2%)

The people associated with this small group pray or attend services occasionally, even though they do not believe in God or accept Christ's divinity. Still, they describe themselves as Christians, tend to infrequently share

beliefs with a denomination and say that their beliefs are important to them. One respondent in this category is Pierre LeBel, Quebec-based science teacher Jacques Girard, 38, a married father of two. "I'm a Catholic by tradition and emotional attachment only," said Girard. "It wasn't the other religious can't live together in peace. Take India, for example. When there are massacres over the site of a church, well, something has gone wrong."

ATHEISTS (1%)

Religious doctrine has no place in the group's lives. In their minds there is no God, Jesus was not divine and faith is not important. Six per cent identify with non-Christian religions, mainly Judaism. Overall, eight out of 10 would not describe themselves as Christians, but about half still identify with one denomination or another. Shari Bernick, 35, a fitness instructor, who was raised in a Baptist, says that he does not believe God exists. "I think religion's a good thing if you believe in it," said Bernick, 41. "You need to believe in something, I guess. I believe in money. I like things I can see or touch."

RIGHT: MANSFIELD, with NEER UNDERWOOD in Toronto and MARGE CARROLL in Quebec City



SUBJECT

DOCTRINAL ORTHODOXY

Very orthodox

Very orthodox

Quite orthodox

Quite orthodox

Doubt some doctrines

Doubt some doctrines

Doubted on God's existence, Jesus not God

God not divine

God "in adoration"

God "in adoration"

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EMPTY PEPS, ANGRY MEMBERS

CHURCHES CONFRONT THE DECLINE

In churches across Canada, empty pews are frequently the dismal reality as guests and patrons begin Sunday services. But on a Sunday morning in late March, St. Michael's Cathedral, Toronto's largest Roman Catholic Church, is nearly filled with the faithful who have come to pray and worship. The air is full of the fragrance of burning incense and the vibrant sounds of a Toronto boys choir. The service is an uplifting blend of the spiritual and the secular, and the crowded pews create the impression that the sacred has triumphed over the secular just as it successfully in spring has once again prevailed over winter. Like churches everywhere in Canada, the worshippers at St. Michael's are a mix of young and old, male and female and people of various racial and ethnic backgrounds. But despite their diversity, Canadians who attend Sunday services are a minority in an increasingly secular society.

Although The Religion Poll based on a survey by the Angus Reid Group found an abiding commitment to the institutional tenets and teachings of Christianity, the major churches continue to confront a decades-old crisis of declining membership. "Internal religious belief is eroding because people are fed up with institutional churches," concluded George Barbour, a historian at Queen's University in Kingston, Ont., who worked with the Angus Reid Group on the survey. "I see this in the Roman Catholic, Anglican and United churches, and I wonder whether they can bring people back into the fold."

Within the bureaucracy of Canada's major Christian denominations there is a growing recognition that churches must change if they hope to survive in an era of less, more secularized and quiet, private religious belief. "We've moved beyond the First of December idea of you build a church and they'll come," says Rev. Peter Elliott, director of ministries in church and society at the Toronto headquarters of the Anglican Church of Canada. "You can't just ring

the bells and open the doors any more." Among some religious leaders, there is also a real recognition that bringing Canadians back to the institutional fold by boosting church attendance is a formidable task. "There is a kind of practical situation taking over that is not institutionally thought out," said Mari Roy, Mari Roy-German, archbishop of Ottawa and president of the Canadian Conference of Catholic Bishops. "It's simply that God does not move people. What do you do with people who have no real notion about God?"

According to the Angus Reid poll, Canada's three major Christian denominations, the Roman Catholic, United and Anglican churches, have been seriously affected by the grassroots movement away from institutional religion. Only 38 per cent of Canadian Catholics, 28 per cent of United Church members and 36 per cent of Anglicans attend church services on a weekly or monthly basis. By comparison, two-thirds of those who belong to conservative Christian denominations, such as Baptist or Pentecostal churches, do attend services regularly.

Similarly, the mainstream churches have been less successful than the conservatives at attracting new members, the Angus Reid survey showed. Only 45 per cent of those who identified themselves as Roman Catholic said they had converted to Catholicism from another religion. The poll revealed that 34 per cent of the Anglicans and 28 per cent of the United Church members had converted as adults. That 36 per cent of those affiliated with conservative churches described themselves in conversion from another faith outside the conservative realm.

ROMAN CATHOLICS

Catholics remain Canada's largest denomination with 11.5 million members, according to the last published census numbers at hand. Taken in

Catholic devotion: aspirants



1980, its clergy must uphold theological positions set by the Vatican that often, in many cases, much more conservative than the beliefs of a majority of Canadian Catholics. According to the Angus Reid survey, 91 per cent of Catholics agree with the use of ethical birth control to prevent unwanted pregnancies, while the church's position is that its members must not use artificial contraceptives. Slightly over 80 per cent of Canada's Catholics believe that it is acceptable for unmarried people to have sex, whereas the Vatican insists that sex can occur only within a marital relationship. And 35 per cent agree that homosexual behavior is morally acceptable, explicitly rejecting the Vatican's declaration that homosexual behavior is "an objective moral disorder."

The Reid poll also reveals that the Catholics who attend mass weekly or monthly subscribe to relatively conservative views, tending to support Vatican edicts on issues such as birth control and homosexuality. Twenty per cent of those regular churchgoers said that they consider themselves to be evangelical Christians, and the same number reported experiencing a profound religious conversion or awakening. Over one-third of those who regularly attend mass declared themselves to be fundamentalist Christians.

That conservative minority provides the church with a solid base in Canada. But some senior Catholic clerics acknowledge that keeping the liberal majority active in the church is a difficult, if not impossible, task because religious values frequently conflict with the values of an affluent society. "God has become a marketplace," said German. "He does not really move many people to do anything any more. He's tucked away in our more household god. It's not surprising because in a wealthy society people have choices. This gives them a sense of power and they don't like anyone restricting their choices. They instinctively rebel if we say 'You can't have an abortion, or You have to adhere to a certain moral identity.'"

Other church officials insist that the rift between the Vatican and ordinary Canadian Catholics, particularly on matters of sexual morality, does not pose a threat to the future of the church. Norman Scamone, director of the office of family life for the archdiocese of Toronto, said that the church has a hierarchy of values. The core teachings and the central mysteries, she said, are more important than certain issues of sexual morality. Scamone said that the vast majority of Catholics will accept fundamental ideas such as the Holy Trinity, comprised of God the Father, God the Son and the Holy Spirit. Similarly, she added, most



A CHURCH AT ODDS WITH ITS ADHERENTS

Significant numbers of self-identified Roman Catholics reject many aspects of church doctrine:

91%

Approve of contraceptive use

84%

Would allow priests to marry

82%

Say it is "OK" for unmarried people to have sex

80%

Would allow divorced people to marry in the church

78%

Say that women should be allowed to become priests

64%

Say that the celibacy requirement is a major cause of sexual abuse by priests

55%

Say that homosexual behavior is morally acceptable

41%

Accept abortion "in certain circumstances"

36%

Accept abortion "whenever a woman wants"

37%

Say that their faith was shaken by revelations of sexual abuse in their church

The sampling of 622 Roman Catholics provides a margin of error of approximately 3.5 per cent, allowing for behavior types. ©1995 Reid & Co.

Catholics believe that the Eucharist is the body of Christ.

Scamone noted that the church is showing strong growth in some areas, notably Toronto where the archdiocese has added 13 new parishes over the past few years. But in other parts, particularly Quebec, home to half of Canada's Catholics, there has been a marked decline in attendance and participation. Rev. Jean-Louis Landelle, a Dominican priest at the Institut de Pastorale de Montreal, said that a study conducted by his order in 1980-1981 predicted that dozens of Quebec churches will close permanently by the end of the century unless they are revitalized. He said that many large churches capable of seating 1,000 people now draw fewer than 200 people in a typical Sunday service. As an means of attempting to revitalize the church, the Quebec Conference of Catholic Bishops decided in March to establish a program of small faith groups. Bishop Bernard Hubert said that his diocese, encompassing several dioceses in the province of Quebec, Montreal, planned the idea. It involves groups of 10 to 25 lay Catholics meeting to discuss and share their faith, and eventually reaching out to others.

UNITED

For the United Church of Canada, the country's second largest denomination with 3.6 million self-described adherents, changes and innovations, largely aimed at keeping the church in touch with contemporary values, have often created political and divisive controversies. Formed in 1855 through the merger of the Presbyterian, Methodist and Congregational churches, the United Church is an autonomous Canadian institution that is free to develop its own theological positions. In recent years, for example, the church has taken a progressive stand on abortion and adopted a policy allowing the ordination of homosexuals, which has angered and alienated many in its conservative wing. Indeed, the Angus Reid poll reveals that 35 per cent of those who regularly attend United Church services believe that it has become too liberal in its teachings.

Church officials estimate that 25,000 members left the church because of the controversy over homosexual ordination. Self-church spokesman Douglas Flinders said that it was time of upheaval and disruption. "Our natural unity was disrupted because so much energy was put into dealing with the controversy," he acknowledged that the conservative elements within the church are still uncomfortable with some of the official theological stances. "The wider congregation has not moved and we are moving on."

Still, some members of the church's



leadership attribute the decline in attendance to changes in Canadian society rather than liberal theology or divisive internal debates. Moderator Stanley McKay, director of a Winnipeg theological school and the first born-again Canadian to lead the church, said that religious congregations were traditionally built around small communities where people lived, worked and worshipped together. "Today, people are moving and families are becoming disconnected," said McKay. Individualism is a great reality in North America. The Church was built on a historic community that no longer exists.

ANGLICANS

The country's third largest mainline Christian denomination, the Anglican Church, is also struggling to strengthen its appeal to the 2,436,775 Canadians who claim Anglican affiliation. Archbishop Michael Peers, the Anglican primate in Canada, said that the public has become skeptical towards many institutions, including the big banks, the medical profession, the national political parties and the country's churches. But Peers added that private religious conviction often remains strong even when religious institutions suffer. He noted that successive Centennial exhibits suppressed the churches of the Soviet Union for some 70 years but failed to erode faith individual religious belief. "Even in a highly secular society like ours, there are profound and inarticulate longings about what is sacred," said Peers. "At the capacity of our society to deliver materially declines, does people begin to ask what does sustain, what really matters?"

Among Anglican clergy and laypeople, however, strenuous debates are underway over how to renew the church. One of the

Services at Toronto's Danforth Gospel Temple: many conservative churches have active, committed congregations

most successful efforts has occurred at St. John's Anglican Church in the neighbourhood of Vancouver. Associate pastor Rev. Stephen James said that he began holding a Sunday night service four years ago designed to appeal to young people. At first it drew about 60 worshippers, but he said that the service now attracts a capacity crowd of 300 most Sundays. The participants are almost all between the ages of 18 and 40. He said that he has simplified the Anglican liturgy and uses contemporary Christian songs rather than classical choral works. But he said that he relies on a conservative, almost evangelical theology that treats the scriptures as authoritative. "We found that people really want to know about God," said James. "They're incredibly hungry."

THE CONSERVATIVES

And as era of great change and challenge for denominations of every stripe, only the conservative Christians are speaking loudly of the future. According to Brian Stiller, executive director of the Evangelical Fellowship of Canada, about two million Canadians belong to conservative denominations, the largest of which is the Pentecostal Assemblies of Canada, with more than 250,000 adherents. The individual conservative denominations remain small compared to Canada's three big mainstream churches. But Stiller noted that the conservatives have active and committed congregations, many of which are growing quickly.

Indeed, growth has become a major objective of the evangelical movement in Canada.

Stiller said that the fellowship launched a program called Vision 2030 in May, 1994, to promote and encourage the formation of new congregations, as well as the expansion of existing ones. Since then, most denominations have set goals they hope to attain by the end of the decade. He said that individual congregations are responsible for church growth. They usually select 30 to 35 couples and provide them with housing, as well as other types of support, for up to two years. The new group holds services in school gymnasiums or other public facilities and begins to seek out new members. The ultimate goal is to attract enough members to build a new church. Said Stiller: "There's a tremendous amount of enthusiasm for church planting."

Robert Barber, pastor of Calvary Temple, the largest Pentecostal congregation in Winnipeg, said that many people are disillusioned with what appears to be a departure from biblical values in church and society. "A spiritual vacuum has been created by the movement of some of the major denominations away from traditional biblical teaching," said Barber. "Many Canadians are looking for a place to land."

In an age when church attendance is declining, and when the secular appears to have triumphed over the sacred, the assiduous enthusiasm of the evangelists is rarely found among the leaders of Canada's other Christian churches. Instead, the mood is more often one of cautious optimism or mild apprehension as stark pessimism as church leaders face the daunting challenge of maintaining large and diverse institutions in an affluent, materialistic and increasingly complex society.

DARCY JENSEN

Boracay Beach, Rio de Janeiro.



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AT PLAY IN THE FIELDS OF THE GODS

Roberto Calasso lives on stories. An editor with Milan's *Adelphi* Editions, he is also the author of *The Marriage of Cadmus and Harmony*, a thought-provoking retelling of Greek myths that has been translated into a dozen languages. "These stories have been the subject of a passionate interest for 3,000 years," said Calasso, 51. And the author is clearly fascinated by the tales of ancient gods for their own sake. "You have to abandon yourself in the stories," he added. "Using literature to give moral teachings—that is fatal to literature, and to thought."

Movie hero

His films sharply divide critics from adoring fans. Director Oliver Stone, whose 1991 hit movie, *JFK*, costumed almost every conspiracy theory about the assassination of John F. Kennedy, was in Toronto recently as part of his five-city lecture tour. In a rambling 90-minute speech, entitled "Missing Movies This Matter," Stone ruminated about spirituality, Buddhism—and his critics. "The press makes fun of me," he said. "They call me 'Oliver Stone'!" But during a question-and-answer period later, members of the audience of 1,400—the downtown theatre's capacity in 2,000—showered the 46-year-old filmmaker with push-
out praise. "Mr. Stone, you are my hero," said one. Said another: "Mr. Stone, it is an honor to be in the same room with you." Afterwards, about 300 people, many of whom paid \$75 for special passes, went backstage to meet the director, who shook hands, signed autographs—and left after 30 minutes.

Stone: 'The press makes fun of me'



Photo: David Laundy



Harbour: 'dreaming of normal things'

A SEPARATE PEACE

In Harbour, her first movie renews peace and Shakespearian notes. "My parents wished that upon their first-born child." But as one of the world's most sought-after models, the 19-year-old native of Oklawaha, Fla., is clearly not getting much peace these days. In March, she graced the Paris runways for some of Europe's top design houses and, as another mark of success, she will appear in acclaimed Italian designer Gianni Versace's new magazine ads. "At first I thought, 'Wow, how cool,'" said Hawke of her sudden fame. "But now I find myself dreaming of doing normal things—like staying home and watching the dishes."

Recognition for hockey's classiest acts

After dedicating 32 seasons to professional hockey, Gordie Howe is still going. The soft-spoken star of the sport is now on a 65-city North American tour to raise money for children's charities. "It's emotional," said Traverse City, Mich.-based Howe, who added that young children recognize him even though he retired from professional hockey in 1986. "It surprises me," he said. "You get about three or four generations that come out." Last week, the charity tour took him to Detroit, Hamilton and Hartford, Conn.—where, incidentally, it may also have helped to heal Howe's rift with the NHL. To mark Howe's 65th birthday on March 31, new league president Gary Bettman officially sent him a cake as a gesture of goodwill—even though Howe and other former players have been embroiled with the NHL in a still-unsettled \$27 million lawsuit over an alleged misappropriation of player pension funds. Last week, the

Howe: 'It's emotional'



Photo: David Laundy

legendary right-winger joined Bettman's "class," but some wounds clearly remain. "There are a lot of pretty nice guys," Howe said, "who gave up a lot of their lives for the game."



Photo: David Laundy

It must have been tempting. On March 27, another hockey legend, Jena Holloway, received a telephone call from Prime Minister Brian Mulroney, who made him a chair after a Senate seat for the Oshawa Generals. Now-born Hockey Hall of Famer, who plans to retire this summer from his head-office job with the Montreal Canadiens. Ever the professional during his 1959-1971 stint as a Canadiens centre, 61-year-old Holloway was glib when talking down Mulroney's offer. "The Senate demands a lot of time," he said later, "and, leaving the way I am, I couldn't get half-an-hour."

Victoria Harbour, Hong Kong



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Fairway of dreams

Richard Zokol prepares for the Masters

Walking down the fairway of the par-3 12th hole during a practice round at Augusta National Golf Club last week, Richard Zokol passed by the stone bridge that crosses Rock Creek. The 12th is a dangerous beauty. Its potential backdrop of flowering azaleas and background of slow-moving water framing a



The clubhouse at Augusta National, the tournament allows fans into a very private resort

tracherously small green. During the Masters golf tournament, played each spring in Augusta, Ga., many would-be champions have come to grief on the 12th—in 1988, Tom Weiskopf needed 13 strokes to complete it. Others—naturally. Fred Couples last year—have escaped disaster and gone on to win Zokol, an intense Vancouverite, is keenly aware of the history of the place. Even for someone who has spent 13 years on the PGA Tour, it is difficult to stay aloof in the presence of Augusta, a subtle southern heartbreaker that seduces many but rewards only a select few. "Playing the Masters was a childhood dream of mine," he said as he crossed the bridge to the green. "This place is better than Loughlin."

Zokol's dream comes true this week when the 1989 Masters gets under way. On Thursday, weather permitting, the 34-year-old will be called to the first tee to begin play on the faded course that spawned Alister MacKenzie's legend in 1908. Although that initial drive will not be easy. Hardened veterans, hearing their caddy called at Augusta each year, admit to butterflies in legs as the local reading birds they stand in the footsteps of modern golf's greatest players, from Augusta's founder, Bobby Jones, through Ben Hogan and Byron Nelson to such contemporary stars as Jack Nicklaus, Nick Faldo and Steve Ballmer. "I know my emotions are going to be trying to go out of control," Zokol admitted while eating lunch on the grass terrace that overlooks the ninth and 10th greens. But facing that pressure, Zokol is

regularly cloaked behind high hedges. The 300 club members have staged the Masters since 1954 as the first of golf's four "majors," a quartet that includes the U.S. and British Opens, and the PGA Championship. But the Masters, unique among the majors, is always played at the same course and always regarded with a unique reverence. "The first Australian to win the U.S. Masters will be a god back home," suggested Craig Perry, the diminutive Aussie who led in 1962 after the third round, only to fade in the final 18.

The club sits on 365 acres alongside Washington Road, an otherwise unremarkable thoroughfare that is choked with hotels, day cleaners and fast-food restaurants. But the

city of 45,000 disappears as soon as visitors turn onto the club property. Once past the guardhouse, Magnolia Lane—so-called for its dense canopy of magnolia trees—is filled with the sound of birds, and the occasional thrush of gold balls being hit on the adjacent practice ranges. The lane leads to the elegant clubhouse with its sprawling verandas that overlook the lush course. Unlike so many modern golf club developers, whose chairmans are amateurs to excess, Zokol and partner Clifford Roberts chose simply to convert the home that was on the site when the property was purchased.

For all the international exposure from the tournament, the club itself remains as snug as a historical, its members have been captains of industry, or otherwise well-connected. Zokol played his first-ever round there last December as a guest of Montreuil



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SPORTS

member was ordered to quickly after the PGA decided in 1990 that it would not stage tournaments at clubs that refused membership on the basis of race. That exclusionary history, as much as anything else, was responsible for the International Olympic Committee's decision last year to deny Atlanta's bid to include golf at Augusta in the 1996 Olympics.

But no one can deny the course's beauty, even when it is clogged with TV towers and thousands of fans attending the Masters. Blackness gave Augusta wide margins, adding difficulty around the undulating greens. There are no simple paths, and most two-paths can easily become three—especially during the tournament, when the already fast greens are cut extremely short. Dan Hallderson of Winston became embarrassingly aware of that in 1961 when he missed a drive-then, downhill putt on the ninth that missed the hole and rolled 30 yards off the front of the green. Augusta has no generous midway tees, no missed greens, not even any rough. "This course doesn't need to be picked up," said this professional at Oak Knoll.

The refusal of Masters champions is a who's who of international golf. "No lights tonight was here," Nicklaus observed. In the 50 Masters played prior to this week (the tournament was not played in the last three years of the Second World War), the players who have won it more than once include



Nicklaus: "I won the Masters 100 times!"

Hagen, Palmer, Sam Snead, Arnold Palmer, Gary Player, Nicklaus, Tom Watson, Baldestros and Falds. And before take note Falds, currently ranked No. 1 in the world, appears to have Augusta on his mind. He named his daughter, born last month, Georgia.

Eighteen months ago, Zola seemed so close to getting to the Masters that he had been upon graduation from Utah's Brigham Young University in 1982. The man who as a rookie pro carried the unfortunate nickname Dues Dick for wearing a portable headset to aid his concentration was \$16,000 in 1981—not enough to retain his Tour playing rights. "I got desperate," he recalled. "I mean, I had a wife and three children." He repaired his playing card that winter at the prestigious Quailbrook School and, gradually, his game began to come around. After a pair of top-50 finishes early in 1982, Zola broke through during Masters week last year when he won the DePauli Guarantee Classic at Hattiesburg, Miss., an unofficial Tour event.

Then, in September, he won the Greater Milwaukee Open—and qualified for the Masters. That win, combined with his strong play at the 1992 U.S. Open at Pebble Beach, Calif., gave Zola the confidence to play with the game's best. "The Masters can't be any worse than what it felt like being all on Sunday at Pebble Beach last year, and being in contention," he recalled. "I mean, I was also, inconstant, in an altered state." And, over lunch at Augusta, he offered photographs

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will. "I might come in here and play horribly, but it will still be a wonderful experience. When I'm an old man, I'll remember this day. It's the first time I've ever had lunch on the patio at Augusta. I'll never forget it."

Zakal, of course, is not the first Canadian to play the Masters. Among others, Lee Trevi, Qui's dandy successor, the six-time Canadian Amateur champion, was invited to the inaugural event in 1934, where he recorded the tournament's first-ever hole-in-one. Stan Leonard of Vancouver tied for fourth in 1959, and George Knudson of Winnipeg tied for second in 1993. Zakal will score a small eagle lead on his visit all week. "I was the Masters's first-round knock as a kid," he said. "I'd read over parts and tell my friends, 'That's how the Masters.' Then the putt would drop and I'd blow it up." But he wishes that there was a Canadian event that kids dreamed of. "I think it would be great if, some day, kids stood over putts and pretended to be winning the PGA championship."

Although he would like nothing better

than to join the elite group of Masters winners this week, Zakal has kept his expectations modest. "Don't get me wrong, I want to win this tournament," he said, "but realistically, I want to come in this year and lay down a foundation for the years to come. I want to get to know this golf course." Still,



The bridge over Saw's Creek is the 12th green: dangerous beauty.

Zakal's compact, controlled swing produces a low draw, the kind of shot that stays under the wind and sets the predictably right-to-left layout of the course. During a practice round two weeks ago, Zakal curled his tee

shot as the tough 405-yard, par-4 10th perfectly suited the display, but a fair wind to soften the test of the green—and calmly rolled his putt in for a birdie. But playing well in practice is easy, he said. "It's sure that during the tournament, there are times when it takes great strength of character to not be

turned into a hitting shot by a crowd's past." "Play golf just in front of me, on the pylon and on the pylon," he said. "Only about half the players in any PGA tournament actually make any money over the years, Zakal said. He has come to understand his professional strengths and weaknesses. "I feel that my biggest asset is not my game, although I have a good game," he said. "It's my attitude, and the way I manage my life and my opportunities." This week, he will put that management to one of his sport's steepest tests, that he leaves the impression that, while Doug Dick may have walked un-

der the pressure, the now and improved Richard Zakal will thrive in the certified air of Augusta.

JAMES BEACON in Augusta

MUSEUMS

Montreal's fun house

Comedy gets a lavish \$13.5-million home

In better times, Gilbert Beason might have been hailed as a visionary. After four years of scrambling for government grants and bank loans, and co-ordinating a team of 33 designers, museum experts and technical wizards, he has succeeded in his dream, to set up an international museum of humor in downtown Montreal. But as he prepared for the opening of his new *Museum of the City of Montreal* (see page 10) on April 1st, he said, "I feel that my biggest asset is not my game, although I have a good game," he said. "It's my attitude, and the way I manage my life and my opportunities." This week, he will put that management to one of his sport's steepest tests, that he leaves the impression that, while Doug Dick may have walked un-

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MUSEUMS

only through their headphones—for audio-phones, on c-lasers by Woody Allen in the tradition of the court fool.

The next stop is a 18th-century Venetian street scene for a tribute to commedia dell'arte, the famous, traditional Italian comedy style. In the same area, winners can watch Voltaire's *Les Femmes de Scapin*. But for those who find such antique humor antediluvian, there is quick relief on the nearby screens showing films of famous circus clowns and of staid-up comedians including Lucie Arnaz and Betsy Crystal Explained Blaise. "We like museums which don't make us feel stupid or excluded. Some museums are too big, too close. A museum should be like a good book that you cannot put down, catching, diverting and fun."

The variety of fun available in the museum is aggressive. One display offers a tribute to physical comedy of the silent-film era, with clips featuring Charlie Chaplin and Quebec actor Olivier Gauthier tumbling down flights of stairs. The cartoon exhibit features a room turned on its side with an armchair and a lamp suspended in air, and with animated films projected on walls. And the museum's tribute to radio humor consists of a huge, old-fashioned radio made of which visitors sit or even lie down to listen to the voices of Jack Benny and other leading radio comers.

Still, as the comedy museum greeted its first visitors last week, there were at least a



Cartoon exhibit: making visitors on a journey that is delightfully funny

few grumbles outside. A group of performance artists, Les Antennes, were dressed as vagrants and complained that they have not received similar attention from the government. Still, aside, Boston must boast its city's big attitude towards comedy. "It is a

fundamental problem," he said. "People do not take humor seriously and I am sick and tired of it." For Boston, laughter is the best medicine.

NANCY WOOD in Montreal



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FOR THE RECORD

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Four new albums range from agony to ecstasy

FOR THE BEAUTY OF WYMONA

Daniel Lanois
(Homer)

One of the world's pre-eminent record producers, Canada's Daniel Lanois stepped out from behind the controls in 1989 to release his own album. An auspicious debut, *WYMONA* signalled the arrival of a promising new performer with a flair for moody, country-tinged rock. For the beauty of *WYMONA*, his follow-up album, Lanois offers facets of his artistry inspired by WYMONA, that, the town near Nashville where Lanois grew up, the recording is full of songs that capture up stark, sometimes haunting images. The title track, with its childhood memories of fishing and girls sleeping double-dutch, and *Sleeping in the Devil's Bed*, a late baroque number, have a shimmering, dreamlike quality. And there is a giftiness to *Brother L.A.*, written in the wake of the Los Angeles riots, that reflects his recent work as a producer with UB. But what surprises is Lanois's vocal—his voice has acquired a rich, almost rustic timbre. Deeply moving, *For the Beauty of WYMONA* is the work of an artist who has clearly found his voice.

ANY ROAD Andy Babiak (Sire)

The working-class hero of Canadian rock, Brady Brannaman has forged a career out of such blue-collar 1970s anthems as *Takin' Care of Business* and the stunning *You Ain't Seen Nothing Yet*. But when Brady Brannaman Overdrive, his four-man band, rose out of its in the late 1970s and its solo albums failed to produce any more hits, the Winnipeggers returned almost faded into obscurity. As he approaches the grand old age of 50, Brannaman is cutting a comeback. His new album, *Any Road*, features his usual mess-

and-potential style of rock, complete with cranking guitars and thumping drums. But there is a renewed energy in Brannaman's growl voice—as if he has listened to such contemporaries as Les Reed and realized that he, too, can get away with singing in monotone. The album's



Lanois: an artist who has clearly found his voice

highlight is *Prisoner Town*, a nostalgic tribute to his home city, featuring Cowboy Junkies Margie Timmons and Neil Young, another former Winnipegger. With its refrain about "Parade and Love 50 below," it seems destined to become a piece of rock 'n' roll Canadiana. The rest of the songs are basic Brannaman—which is to say, lusty as ever. Still, it is good to have one of rock's great underdogs back at work.

THE DOWNWARD ROAD

The Possess of Happiness
(Mercury/PolyGram)

Love, desire, lust, sex—Moe Berg sings about it all. And he does it with enough wit and intelligence that *Desire: Steve Nigro* can't let his Tarnish band, The Paradox of Happiness, a "thinking person's pop group." On its third album, *The Downward Road*, the Edmonton-area Berg continues to display his knack for turning the agony and the ecstasy of romance into catchy three-minute pop tunes. But now, there is more agony than ecstasy: the guitars scream like chainaws on a ramp, and Berg's vocals express the torment of someone's living hell. *Desire* Nigro describes a narcissist's plea for pain from his lover when *Goodbye* turns into the hollow inner dialogue of a self-hating addict. But one of Berg's best lines occurs in a song written from a female perspective: *Mr. Dream*, a raw, over-the-top competition about a troublemaker woman with a little bit "rough boys," tells of "fussy hours and hard scratchy faces/Stripped and red from leather enticement." It is a convincing tale, and proof that Berg has become one of pop's finest chroniclers of emotional wars.

WAITING FOR YOU Gordon Lightfoot (Reprise/Homer)

Like Bob Dylan, who first inspired him to become a songwriter, Gordon Lightfoot has become a source of frustration to his fans. His albums are now wildly (and usually) off-kilter. And his songs often show signs that the 53-year-old native of Orillia, Ont., is either trying too hard or not hard enough. Lightfoot's latest, *Waiting for You*, his first album in seven years, contains an evidence of his ability for writing epic songs. Some of the ballads, including the first *I'll Prove My Love*, in which he uses the phrase "back my love" to rhyme with "and my love," are embarrassingly bad. Others, like the strange folk *Strawberries*, are laughable for all the wrong reasons: singing that he has been wearing "pallas-dut underwear" onstage since the 1970s comes off more like a pathetic joke than a serious confession. But the collection does contain a few glimmers of hope. Only *Love World* knows his all the sweetness of an early Lightfoot ballad. And the title track is interesting for his expressed affinity for the North: "I can stay locally and worldly and want/For I love the view other than Canada's cliffs." Despite the hints, Lightfoot seems to be suffering from a bad case of Canadian conspiracy.

NICHOLAS JENNINGS



The night Boris slept upstairs

BY ALLAN FOTHERINGHAM

The most depressing thing about summit conferences, since 1993, is that the journalists don't even look like plastered lunatics any more. There was when you could figure out the less by their hunched bodies, their pained squint and those things in their ears.

In Vancouver, at the Round Hill Suite, in the corridors of the hotel they are just as obvious—with telltale 2000s haircuts brushing the shoulder, thick heads all over their cheeks and clanking sofas they think will make them look like drug dealers.

Oh dear. They're just as bad, just as obvious. Boris is upstairs. Your faithful agent is on the 20th floor of the wonderful Pan-Pacific Hotel which get out into the Vancouver harbor and offers a view of sea and mountains and Stanley Park and temples taking off and landing and helicopters and cruise ships and yachts and yachts and so much whistling that you don't want to leave the room, such is the entertainment.

Mr. Yelton is on the 20th. He should know that the previous night he was occupied by his wife, was Chuck and Di, once known as Bill-Fans and Buggy, and we know what happened to them. Neither the hotel nor Vancouver, we suspect, could be blamed.

Boris, my dear man, should know that the hotel was designed and is owned by the Japanese, and so he will rub his in his car-sized exasperation into unfamiliar cubicles who only run the world. It's amazing the exploration travels will give you.

It doesn't help some. An excellent Globe and Mail columnist writes that, looking across from the summit site, and one can see the light in the night on the island in his car-sized exasperation into unfamiliar cubicles who only run the world. It's amazing the exploration travels will give you.

Boris, upstairs, will be glad to learn that as soon as the hotel city was altered, our Blue, Green and Red, right commercial center begins planning its first dinner workshop. In Russian that's called bachelors. So we have, substituting his exposure account and for



sign trade deficit. See-Rope Products. Check or Cabs and something called Tetra-Pak like helping out with the program and the park.

If the Olympic Games are now to be paid for by Coca-Cola and McDonald's, an can summit conferences. The press kits for the 2000 computer started wretched at the roots bore the golden domes of the hamburger heaven. We come to what you're about to witness, Boris.

Three days previous, there arrives a fleet of massive. All bullfighting lunatics from Moscow, complete with dark curtains on the windows. They are approximately the size of a small cottage and could easily be fitted in Jim's Fighting Ships. They are deposited deep in the parking levels below our (Boris and not) hotel.

The drivers, aware of the World Trade Center in New York, sleep in there. Up above, where Boris and I live, one imagines there, on the circular phase, rolling moon service. "Hel-

lo? Three cheeseburgers." The Russian lady on my floor wears high plastic boots. Kim Campbell supposedly speaks Russian. Why isn't she here? I have a big room.

One notes with some amazement that the official home of the president of the University of British Columbia, where the summit "talks" are held, overlooks Wreck Beach, Canada's largest and most famous nude beach. That is only appropriate, since downtown—several blocks from the beach where Boris and I bunk—a strip bar offers a world showdown between Marina Sabrosa, Miss Nude Russia, and Morgan Spira, Miss Nude U.S.A.

This is called free enterprise. It will undoubtedly come to Moscow as soon as the Yeltsin reforms for an open market are complete. This is called progress.

One notes with some satisfaction that after the arrival of Bill Clinton, the second most powerful person on earth (Hillary is first), he was scheduled to walk with his Moscow equivalent to the museum. Museum of Anthropology that was designed with a later cut front to hold the eye with the Pacific Ocean beyond.

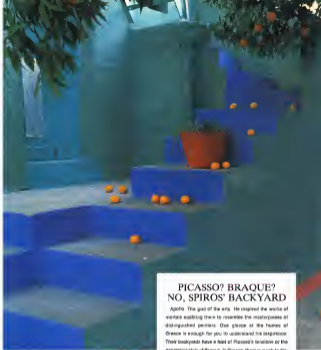
The banks, who as we know rule Canada, are now trying to seize the home of Canada's best known architect, Arthur Erickson, who declared bankruptcy because he can't manage his money as well as his genius. Erickson designed the Museum of Anthropology—which, as we know, could be considered the study of the civilization Yeltsin is trying to adopt.

On arrival at the airport at the West Coast, my mom's Bill Hughes Brian Mulroney and James Mills. Under common sense, they want to do the opposite. We are not sure this is considered progress.

There are 2,000 media suspects here and some 2,000 security people from three different countries. Considering some of the press types who are my friends, I would consider them about the group.

The press kit, which contains a list of Bill Clinton, an assistant to the British Sir Rodger "Symphony of Fire" admiral Brereton Douglas and a list of Bill Clinton, explains everything in English, French and Russian. The only exception is a 2 1/2 hour film of Bill Clinton. In the interim, people in the inspectors who swim in the water beneath my hotel, repeat it as a potential hand grenade and blow it up? Or do they send it as an early Mulroney and package in the starting guns in the 200?

At the climax, the Moscow lady with the plastic boots, at 10:30 appearing at 10:30, goes on with the band. That's no layback, that's the fact.



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